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Life and Light for Woman.

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No. 11.



MISS ELLEN M. STONE.

THE ABDUCTION OF MISS ELLEN M. STONE.

ON Thursday afternoon, September 5th, the occupants of the Board Rooms were much startled to receive a cablegram from Rev. J. H. House, of Salonica, announcing the capture by brigands of our beloved missionary, Miss Ellen M. Stone. The news was immediately telegraphed to our State Department at Washington, and the reply soon came that the news had already been received from our consulate in Constantinople, and that everything possible would be done for her rescue. Dr. House was also cabled to keep friends in this country fully informed. Letters and telegrams have since been received, and we give particulars which are considered reliable.

Miss Stone had been holding her usual summer school for Bible workers in Bansko, Macedonia. On September 3d a party consisting of six students from the Collegiate Institute at Samokov, three or four Bulgarian teachers, Mr. and Mrs. Tsilka, who had spent several years in America, Mrs. Oosheva and Miss Stone started for Djumaia, twelve hours away. From there they were to go to their different homes. Miss Stone had ordered five horses to meet the party there. "At half-past four in the afternoon, as they were resting in a defile in the mountains,—only Miss Stone and Mrs. Tsilka had horses,—they were surrounded by thirty or forty armed men; a hideous crowd dressed in Turkish costume, with their faces either masked or blackened. They shouted, 'Teslin'—Turkish for surrender. After they had repeated it sharply three times the women answered 'Teslin,' dismounted, and were driven up the mountain by force, so that Miss Stone and Miss Ilieva, one of the teachers, went through the water of a stream that flows through the gorge and wet their feet. At one place Miss Stone stumbled over a log, as did Miss Ilieva also; but one of the brigands assisted them to arise, and supported them, holding them by the hands. When they arrived at a certain place they allowed them to rest. Then they drove them to another place, where when they had sat down, surrounded by brigands, one of the brigands came up behind and called to Miss Stone, 'Kalk'—'Arise.' "When Miss Stone stood up she stayed herself on the shoulder of Miss Ilieva, and said, 'Pray for me.' In like manner they took Mrs. Tsilka. Their watches were demanded and taken. Likewise they asked for their money; but when they had examined it they were not satisfied with it, and returning it took their watches only." On her return to Salonica Miss Ilieva said that the brigands repeatedly said to them, "Kookma," "Don't be afraid", and kindly raised Miss Stone when she fell. One of them came back and selected a Bible from the pile of things on the ground and carried it away with him to the captive. It was about seven in the evening when they separated Miss Stone and Mrs. Tsilka from the others, and they did not see them again. All night these four teachers were surrounded by the brigands, who did not allow them to move from their places or speak to one another. In the morning at dawn there was nothing to be seen either of Miss Stone or Mrs. Tsilka or of the brigands, and two of the horses were missing. They had taken Miss Stone's traveling rug and waterproof, leaving her only a shawl. They took the two horses and one belonging to a man whom they murdered before the eyes of the party to get his horse. It is thought that he may have known some of them, and so would have informed the government against them. As the brigands had disappeared those whom they had been holding through the night were free

to go where they chose. The students went immediately to Samokov, and telegraphed Dr. House, who was at Salonica. He at once went to the American consul, and also telegraphed to Mr. Dickinson, consul general at Constantinople, who knows and esteems Miss Stone. "The news went over Bulgaria like a flash, as she is widely known and greatly beloved."

One reason given for the capture is that it may be connected with the "Macedonian Committee," which is explained as follows in a recent letter:—

"The whole of Macedonia is now, and has been for many months, in a state of incipient rebellion against the Turkish Government. It has required



MAP OF BULGARIA.

for some time past all the power that the Government could command to keep the people in subjection. Notwithstanding the arrests, trials and executions that have been increasingly frequent, the revolutionary committees multiply, and they and their sympathizers grow more and more bold. It is said by those who are in the position to know, that Russian influence is most actively at work, on the one hand fanning the flames of discontent and rebellion, while on the other their demands here at the Porte are joined with those of the other Powers for the suppression of the lawlessness which is rampant in Macedonia, and to the continuance and spreading of which they are so actively interested. Many of these revolutionary committees in

Macedonia resort to brigandage, and all the brigands are of course in sympathy with the revolutionary movement. Some have thought that the abduction of Miss Stone was intended to have a political effect, those concerned in it thinking that by this means they could publish abroad the fact that the Turkish power in Macedonia is unable to furnish a stable government, and that lawlessness exists to such an extent as to make it needful for some strong power to interfere and keep order."

At the first, returned missionaries from Bulgaria and others well informed in this country expressed the opinion that the capture was purely for ransom, and that there was little danger of ill-treatment. About two weeks later word was received that Miss Stone was alive and well, and not suffering from ill-treatment, except the exposure of being carried about from place to place for purposes of concealment. On Monday, September 30th, word came that the brigands had demanded a ransom of £.-T.25,000,—about \$110,000.

On the third of October word was received that the brigands had demanded the ransom on the eighth of the month. A special meeting of the Prudential Committee of the American Board was held, and it was reluctantly decided that the Board could not raise or pay the ransom without endangering the lives of missionaries and the work in all its fields. The same reason also forbade any similar action of the Woman's Board.

The next steps taken are described in the following extracts from a statement of the Prudential Committee given at Hartford on October 8th.

"The solicitude of the committee was such, and their purpose to do everything possible was so strong, that they sent a deputation, consisting of the president and one of its secretaries, to Washington to meet President Roosevelt and the officials of the state department. This conference was held last Saturday forenoon. It is impossible to overstate the sympathy and interest of the President, the acting Secretary of State, and other officials.

"They assured us that apparently at the moment the only practicable method to secure her life was to have the funds promptly at hand to pay the ransom. It was evidently the positive conviction of the Government that this step was the first one to be taken.

"But it ought to be clearly understood that this is but one step; that when she is released there will be a vigorous attempt not only to secure the return of the money, but, furthermore, to bring about such an occurrence will not be possible in the future. No one doubts that our Government as at present organized will not drop this matter until the rights of American citizenship are established.

"Meanwhile a movement was begun under the leadership of the family

of Miss Stone to secure by popular appeal the amount of the ransom, and notices had already been sent that funds could be sent to Kidder, Peabody & Co., of Boston, who had consented to act as treasurer of the fund.

“This new advice of the Government made it most evident that the first thing was to secure Miss Stone’s safety, then other steps would follow; therefore, we felt that as individuals it was our duty and privilege to help by all means in our power the securing of this ransom from the general public. Communications were sent by telegram, so far as possible, to every part of the country, even to the Pacific coast. Money in sums large and small have been received in answer to this appeal for humanity. The Government has shown its supreme interest in this matter by already becoming the custodians of this fund as handed to them by Kidder, Peabody & Co. This plan not only shows the Government’s interest, but it guards any possibility that any part of the money will be paid over until Miss Stone herself has been placed in safety in the hands of the proper authorities.”

The events which have followed have been an extension of the time in which the ransom should be paid; the discovery of the brigands with their captives on the top of a mountain near Dumnitza—a town often visited by Miss Stone on her tours; the beginning of an effort to surround the brigands by Turkish and Bulgarian troops; the consequent threat of harm to the captives unless the troops were recalled; the request from our Government that this should be done. At this point we go to press in the midst of great anxiety for Miss Stone and Mrs. Tsilka yet hoping that by the time this reaches our readers they may have reached their friends in safety.

INDIA.

ARE RESULTS TO BE PERMANENT?

BY MISS HATTIE L. BRUCE.

MUCH of the work in connection with our India famine seemed desultory. People would drift to us and drift away again. It was impossible to refuse help at such a time, even though we had no assurance that the miserable, starving poor would be permanently benefited by what we could do for them. Yet we claimed the promise, “Cast thy bread upon the waters, and thou shalt find it after many days.” In relieving present needs we had regard also to the future. All who came in contact with us were offered, more or less plainly, their chance of a lifetime. Helpless women and children found shelter with us; men had their opportunity to work; there was not one who might not “follow on to know the Lord.” We have all had

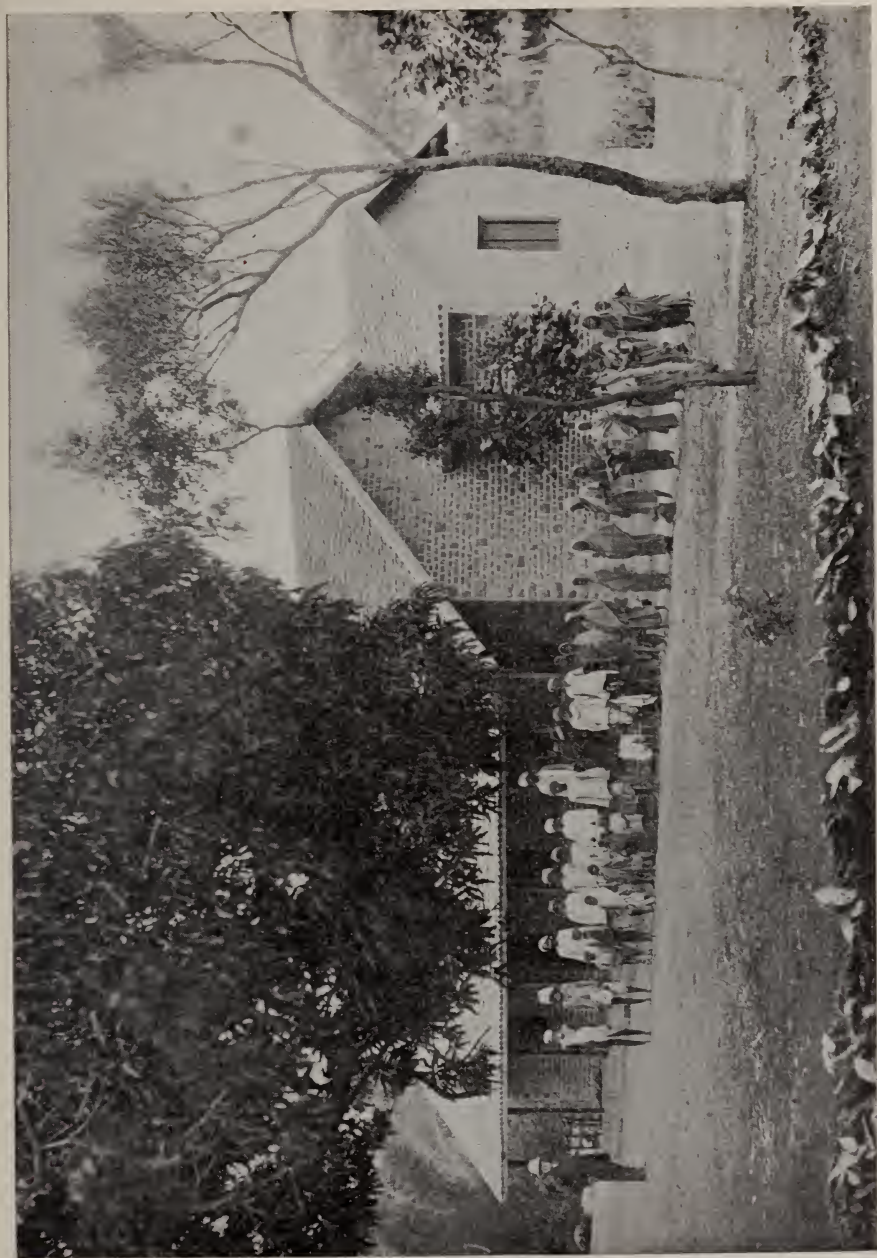
our chances in life. To us it was a great joy to give others their chance; a joy which was mingled with disappointment oftentimes as we saw the chance flung away.

Have all the chances been flung away? Has all the work proven desultory? Come into our orphanages, our homes, our schools, and see. It is a permanent responsibility God has put upon us. The taking of nearly three thousand famine children into the care of the American Marathi Mission means enlargement in every way, and still they come. We cannot yet say that the famine has ended. The latest news from our Satara Orphanage is: "I have to-night had to take in two little girls in wretched condition. I do not care to receive many more, but I could not turn away such pitiable creatures. Sunday the assistant collector sent in a foundling baby. I would not take it, but Miss Gordon came to the rescue, promising to give it place in her Wai Orphanage."

Many of these orphans, gathered in through the providence of God, are competing favorably with children of Christians in the mission schools. They are making as much, perhaps, of their chances as you and I are making of ours; for "He that is faithful in that which is least, is faithful also in much." Who shall say them nay?

Besides the prospect of long-continued care of our orphans, permanent responsibility has been put upon us in connection with our new village Christians. In the Satara district there are two villages, Waduth and Koregaw, centers of influence where churches must soon be organized. The Koregaw chapel has already been built, and in sending photographs home this week my father thanks the principal donor as follows: "I hope you will be pleased with the way in which I have invested your money. It seems to me that it has multiplied itself many times within a single year. There is a gentleman here at Satara, a retired engineer of the British Royal Engineers, who at one time was at the head of the Public Works Department of the Bombay Presidency. This gentleman called here the other night, and I was pleased to show him the photographs of the chapel. He had often told me of his building the great iron bridge at Karad, thirty-two miles south, which I have many times seen and crossed. I said to him that he had shown me his work, and now I wished to show him mine. His reply was, 'Your work will last when mine crumbles to the dust.' I certainly think that the results of this work at Koregaw will continue as long as eternity lasts, and I think it will be a joy to you that you have taken a part in it."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."



LINCOLN CHAPEL AND PARSONAGE, KOREGAW, SATARA, INDIA.

As a specimen of just what has been done in famine relief, we give from the pen of Mr. Henry Bruce the following story of

LITTLE GUNI.

She was five years old or less, and comely, although black. She was also of high caste, as was subsequently proved by her refusing to eat meat. She was faint with hunger, and was getting discouraged. All day long she had trudged through the broad spaces of the camp, and had eaten nothing save a few scraps of bread. The night before she had slept "anywhere," which was apparently a veranda where some man had allowed her to take shelter. But with the morning his kindness had wearied, and he had driven her off. She was the latest victim of the great famine which has devastated a million Indian homes. She must have had a good home, and that not so long ago, for she was still in good condition, clean, and decently dressed in a somewhat unusual fashion. Her entire clothing consisted of a white petticoat, eight or ten inches long, and a wisp of a cotton jacket, both of them slightly torn. She had also lately had a cap, but some rough boy had stolen it from her. She could not remember whether she had any parents or not. Sometimes she thought that her parents were dead, sometimes that they were still living in the sacred city of Wai, whither they had come "many days back." Anyhow, some woman had lately brought her here from Wai on purpose to lose her. Children have no idea of time, but the little thing had evidently not been adrift long enough to suffer seriously. Yet she was hungry, and so sleepy. It was nearly nine o'clock, and she could not find "anywhere" to sleep in. So she stood by the moonlit road, and began sobbing quite softly to herself.

I do not know what it was that made me feel so tired that evening that I returned from my regular walk earlier than usual, without pushing on to the customary milestone. Otherwise I should never have found Guni crying in the moonlight just opposite the policewallah's two-storied bungalow. She gladly stopped crying as soon as she heard a kind word, and told me her history in a brave, self-possessed voice, which had an indescribable quaintness. Not knowing how clean she really was, I unflinchingly took her hand and walked on with her to our big mission bungalow, a quarter of a mile beyond. I told her that we had some three-score little shipwrecked girls like herself in an Orphanage, and she agreed to join them. Her little legs had miles of walking left in them yet, and she was full of brightness and observation. The evening was so warm that I had put my cap in my pocket; and she asked why I had nothing on my head, going on to tell the tragical tale of the cap which had been plucked off her own curly



GUNI.

head. I caused some excitement at home by bringing such a visitor at such an hour. She told her story over again quite consistently, her white eyeballs rolling about in almost negritic fashion. Then I took her out to the servants' houses, and put her in charge of the *rah* for the night, after seeing that she was given an abundant meal. The next day she was photographed as I had found her, then dressed in fresh clothes and sent to the Girls' Orphanage. Up to the present no one has claimed her, and she is most happy and tractable in her new surroundings. Her name, Guni, means "virtuous," but we love to call her "the odd sparrow." This is a phrase meaning something like "the last and least," from the fact that among the ancient Jews, though the ordinary price of sparrows was two for a farthing (Matt. x. 29) yet an occasional odd specimen was thrown in, as is shown by a reference in one of the Gospels (Luke xii. 6) to "five sparrows for two farthings." Yet even for such our Heavenly Father "careth."

CHINA.

A SHARE IN A PAGODA.

BY REV. GEORGE H. HUBBARD, FOOCOW, CHINA.

Buy a pagoda! Best investment in the world! Let us tell you about it. You will be interested to know how it can be done at this distance from China.

The Pagoda Anchorage Station of the Foochow Mission is rich in pagodas. Three fine stone structures, solid stone, which have stood the rain and sun, typhoon and tempest and earthquake shock for hundreds of years, lift up their perfect number of stories toward heaven, and night and day through the years they stand as a silent memorial to a faith of man in the unseen.

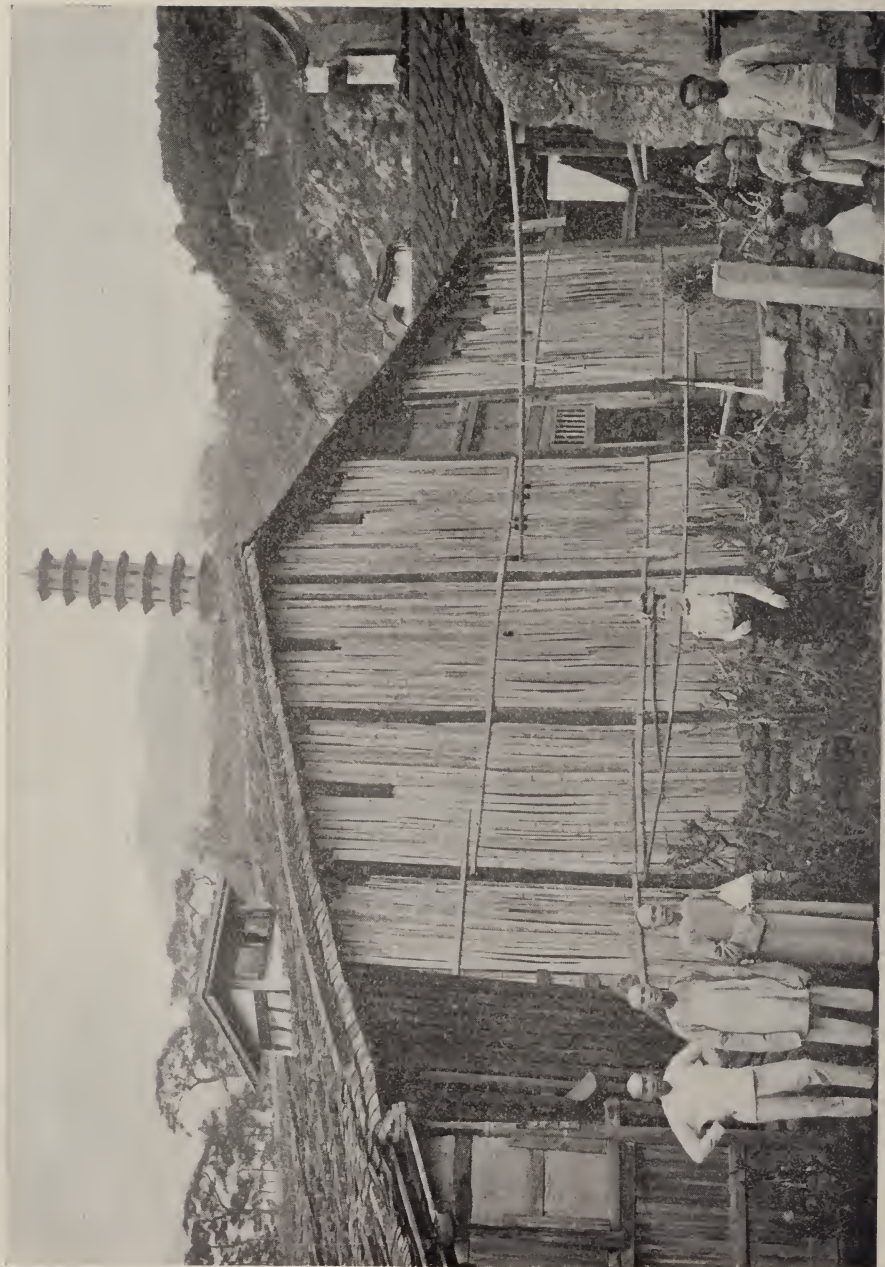
When Mrs. F. E. Clark, in the spring of 1900, came with President Clark to help us celebrate our fifteenth anniversary of Christian Endeavor work in Foochow, and at the same time to hold a convention of the United Society for China, they spent a few days at Pagoda Anchorage, and were informed of our wealth in pagodas. After climbing the one at the Anchorage, called by the natives "Lo-sing tah," which means "the marshalled stars pagoda," Mrs. Clark was much impressed with its solidity and uniqueness. She thought it would be a fine thing to have one in the United States, and suggested that as we were so well supplied, we could give her one of the three in our field. We replied, "All right, if you will furnish the ship to trans-

port it." The ship has not yet appeared at the Anchorage, and if it should we fear the Chinese might object to its being removed; but it has occurred to us that while leaving this one for "fung shuey," at Pagoda Anchorage, the second one, some five miles to the southeast, namely that at Diong-loh (Chang-loh is the mandarin), might be of more especial interest to friends at home, and a little later we can tell you how to get a share in it.

The picture on the opposite page shows you this pagoda on the summit of a hill the highest within the city walls, but off to the north of the city rises a lofty peak some 2,000 feet in height. Around to the east and south is a semicircle of hills, while to the west lies a fertile plain, through which runs the Diong-loh Creek. Twice a day its banks are brimmed by the tides, and twice a day the bed of the creek appears when the waters have ebbed to their lowest point. The photographer stood his camera on the right bank of the creek for this picture. It was taken not for the pagoda, but the house with the cupola. By the side of the house stands Miss Emily S. Hartwell, whose father and mother some thirty years ago made that house their dwelling place for three years. In the front part a narrow Chinese shop was fitted up for a street chapel. Posts about ten inches in diameter, sawn through the center and each of the two pieces fitted with four legs mortised into the rounded side formed the seats; a Chinese stand with two drawers was the pulpit desk. A paper scroll with the Ten Commandments inscribed in Chinese characters hung back of the speaker's head, and many a time furnished the text for the missionary or native preacher's discourse.

Back of the chapel in the center of the house was the reception, dining and sitting room, and woman's annex for the few who through curiosity or interest aroused by the visits of Mrs. Hartwell at their homes, dared to come and listen to the preaching. In the loft above was the bedroom. The only windows to the outer air and sun are those seen in the sides of the cupola. Originally the floor was laid as a ceiling to the lower room; a protection from the spatter of the rain which finds its way in between the loosely laid tiles of the roof. A few bundles of bamboos or cast-off furniture may have lain there before the advent of the missionary, but with his coming the boards were fitted more closely and relaid, and a partition was made at front and rear. The spaces between the rafters were fitted with dripping boards, to keep out the dust and rain spatter. A small brick chimney was built on one side, and a rough grate placed in it for the burning of firewood when the chilly days of winter came. A little narrow stairway from the sitting room to the loft took the place of the ladder. In the rear of the building was a room for a kitchen and servant's quarters.

From these humble quarters Mr. and Mrs. Hartwell went forth to



HOUSE WHERE MR. AND MRS. HARTWELL LIVED, DIONG-LOH.

evangelize the city and the district, and most faithfully they did that work. The number added to the roll of the church was small at that time, but many friends among the Chinese were made, and the abiding impression that the "Jesus Doctrine" was good, and the missionaries who proclaimed it true. For more than ten years past Mr. Hubbard has been touring in this district, and everywhere the name of Mr. Hartwell is heard, and many insist it is "Ha Sing-sang" come again, and that he does not grow old like themselves. But now in Mr. Hubbard's absence if Mr. Hartwell is consulted, he assures them that his more than threescore years and ten have taken the strength from his limbs and the brightness from his eye, but the truth he still proclaims of salvation through faith in Jesus Christ for those penitent for their sins grows not old, but stronger and more vigorous with the years, and is never to pass away; and that others are coming from the homeland to take up the work and push it, till every one in the Diong-loh district shall have opportunity to hear and know the truth.

The former Mrs. Hartwell, he tells them, gave her life for her Chinese sisters, and the daughter has come to take her place; for the women and children also must know the blessed gospel which alone can make Diong-loh true to name,—a place of "continued joy." He can tell them how the places for preaching and schools have increased from two to forty in the years that have intervened between the starting of the work and the present time; that the events of 1900 in the north of China only go to prove that Christianity has come to stay, and that the "open door" to new life for the Chinese people, and their salvation, body, soul and spirit, is the gospel door. To help throw it broadly open and to invite as many as possible to enter, the mission has purchased a hilltop off to the east of the city. It is large enough for the girls' and woman's schools and a residence for the lady missionaries. This purchase, begun in the summer of 1900, and completed early in 1901, should be counted as an opportunity which, in the days and years to come, shall be, with God's blessing, the home of opportunities for hundreds and thousands of Chinese girls to be picked from the 250,000 women and girls of this field, and so to be educated in the truth that maketh free.

Strange to say, the opportunity in China makes the opportunity in America, the wonderful opportunity to be a co-worker with God.

The mission has asked for \$2,500 for the Girls' Boarding School building at Diong-loh (Chang-loh) and \$1,500 for the W. B. M. missionaries' residence.

Now, who will buy a share in the pagoda? One hundred pounds for a dollar. Four thousand people could easily make a blessing of the oppor-



MISSIONARIES AND NATIVE HELPERS AT PAGODA ANCHORAGE, 1901.

tunity, no doubt, this year. It is estimated that the pagoda weighs 2,800,000 pounds, which would come to \$28,000 at a cent a pound,—a very nice sum for the establishing of evangelistic, educational and medical work at this important center, which has been given over entirely to our mission.

AFRICA.

BRIGHT GLIMPSSES IN THE ZULU MISSION, 1901.

BY REV. CHARLES NEWTON RANSOM.

IN reviewing the Mission for the current year I am chiefly indebted to Mr. Bridgman's valuable annual letter. The black cloud of war still shadows the land, but there has been unusual light in the Mission.

Most of the church life is stamped with encouragement. Impapala, that stirring little church in Zululand beyond the Tugela, has built a brick chapel, and added since June, 1900, twenty-two to its sterling church membership; the people are building brick and iron houses, planting wattle and fruit trees, and bravely sustaining their schools.

Noodsberg, near Esidumbini, has a record. Daniel the preacher is a live man, and during the year forty-three were added to the church, and fifteen new preaching places opened.

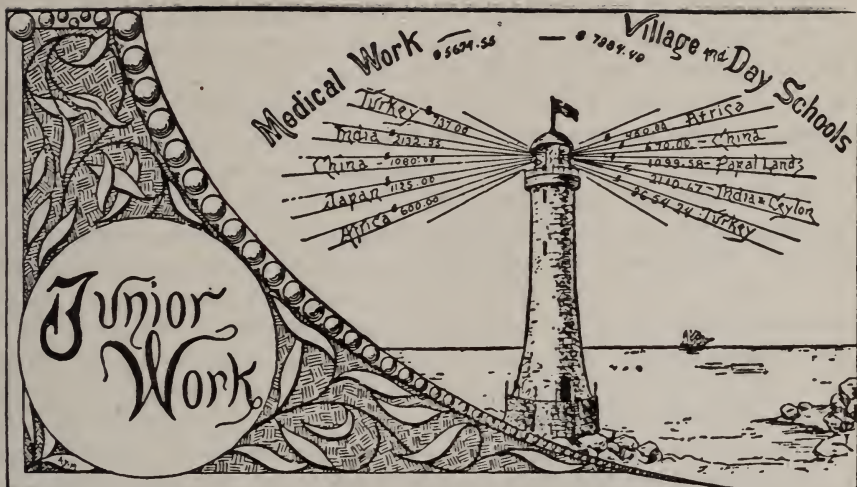
Durban throbs and thrives; the church has raised one hundred and twenty-five dollars for repairs, secured the ordination of its preacher, paid salary and house rent, sustained services in forty-five places, received fifty into membership, which now totals one hundred and forty-five—nearly all men—and increased the evening school from thirty to one hundred and fifty pupils. One boy beginning with the alphabet could in two months read in the New Testament.

The south coast, like the north, presents on the whole a bright front. The evening school at Ifafa, the pastoral tact at Umzumbe, the growth of outstations, the faithful work of Umzumbe Home managers, the special school superintendence of Miss Mellen, Mr. Bridgman's journeys, the sixty-one additions to Umtwalume Church since July, 1900, and Umtwalume's forward movement carrying the revival torch to other places, are indices of general blessing.

There has been no retrogression in the day schools. There are fifty teachers, most of them exerting a strong Christian influence. Teachers conferences, north and south, with their programme of original papers, discussions, addresses, prayers and socials, mark the rising tide. The subject of systematic religious instruction in the day schools is under consideration, and a winter school for teachers and Christian workers.

The boarding schools have had good harvests in numbers (Inanda two hundred), in crops, and best of all in souls. "The temper and spirit of the girls at Inanda is very satisfactory." The work at Amanzimtote has been almost unprecedented. Sixty-one out of eighty boys have chosen Christ. At Umzumbe almost all the girls are Christians. The extreme financial need of Amanzimtote Boys' School was temporarily met by a woman's generous gift of five hundred dollars. Mr. Bridgman suggests putting the school under the Woman's Board—mark the compliment—to insure enlargement and steady support. Since every girl gets married and since there is a great preponderance of girls in schools, the ladies of the Board should insure to every educated Christian girl the opportunity of getting an educated Christian husband. Then take the Boys' School in hand. "Logic is logic." The Theological School moves, but cries for enlargement in view of the imperative demand in the future, and even now for trained leaders. The opening of Mr. Dube's school, a native enterprise, marks an epoch.

Time and space are insufficient to speak of the three hundred volunteer lay preachers, one of the most remarkable fruits of the Mission's labors; or of the need these men have for systematic instruction and spiritual quickening; of the new move to quicken interest in foreign missions, to stir up the monthly concert for prayer, and to furnish facts for fuel by issuing a special bulletin of news; of medical matters; of Zulu literature; of land questions; of the Natal Native Congress, and the buds of political ambition; of the aspects of the overshadowing native question; of the fruits of that church reconciliation with dissentients—which was one of the most interesting chapters of the Mission's history—; of the developments in the line of self-government—native treasurership, native trusteeship—; of new problems springing from the great union of Congregationalists in Cape Colony and Natal; of straws which show how the winds blow—as the concert tour of a native troop, a football challenge, the "beginning of Zulu intercollegiate athletics." Enough, perhaps, is suggested to stir your hearts to particular inquiry, to fervent, wrestling prayer for old churches, the people and their perils, the workers and their work; and to harp-moving praise for wholly self-supporting churches, loyal pastors and preachers, cordial relations between missionaries and churches, three hundred volunteer preachers, new work springing up, schools and teachers prospering, people roused at length to initiation of work, yet disposed to seek and receive advice, for social advancement, temporal prosperity and, God be praised! revivals undertaken by natives themselves. With us "Rejoice evermore. Pray without ceasing. In every thing give thanks."



- To give light to them that sit in darkness Luke 1:77 -

AUSTRIA.

THE STORY OF A BIBLE.

BY MRS. J. S. PORTER, PRAGUE, AUSTRIA.

THE other day, while walking on one of the principal streets of Prague, we saw a picture which we shall never forget. The setting sun glorified the old Moorish towers of the Jesuit church on the Karlsplatz; it shone with subdued splendor over all the busy traffic of the city thoroughfare, glinting with gold the tuft of cock's feathers on the policeman's cap, stealing with unheeded challenge through the windows of the coffee-house, where groups of men, enveloped in a haze of tobacco smoke, were playing billiards and sipping beer and coffee; it illumined the whizzing trams and rumbling carts, and, touching here and there with brightness the faces of the passers-by, it softly rested on the spires of the Weinberge cathedral in the far distance, at the head of the street.

The center of interest to us in all this picture was a man curled up on a hand truck, or, rather, it was the little black book in his hand, in which he seemed to be wholly absorbed, for when we greeted him at first he neither saw nor heard. The truck cart and the red cap on the man's head show he is a *posluha* or *dienstmann*, ready to do any errand whatsoever, from carry-

ing a piano to a letter, and the sign at the side, which partly screens him from the sidewalk, shows he is at his regular stand, waiting for a job.

And how came this cheery-faced *dienstmann* to be reading this little Bohemian New Testament in its black covers? For, be it known to you, to see a man reading a Bible on the streets of Prague is a thing most passing strange. Some months ago Mr. Dienstmann, as we will call him, with his wife and little girl moved into the house where one of our meetings is held.

Mr. Dienstmann, especially, was a "good Catholic," belonging to one of the lower orders of the Jesuits, and he and his wife often attended their church. When any of their friends came to attend meetings in the hall above Mrs. Dienstmann warned them away, exhorting them not to go to the "heretics' meeting," but to the church, as they should. However, Mrs. Dienstmann liked to read, and a good neighbor upstairs lent her books from the Y. W. C. A. library. Especially was she interested in stories of the persecution of the Protestants in Bohemia and of the Spanish Inquisition. She began to wonder what that book called the "Bible" might be, for which these people were ready to suffer and die, and stronger and stronger grew her desire in some way to get possession of this book and to read it.

One day she found out that the Krejci's upstairs—the family who had lent her the books—had a Bible, so Mrs. Dienstmann laid her plans, and putting her purse with all the money she could find into her pocket she went up to call on Mrs. Krejci.

"Have you a Bible?" she inquired of Mrs. Krejci.

Mrs. Krejci informed her that she had.

"Might I see it?"

"Certainly!"

Growing bolder, Mrs. Dienstmann inquired if such a book could be bought, what the price might be, and then would she "be allowed to borrow this one"?

Mrs. Krejci kindly expressed her willingness to lend; but the book safely in her hand Mrs. Dienstmann laid the price of a new Bible on the table, and backing toward the door, she quietly but determinedly informed her neighbor that she wished not only to borrow but to keep *this* Bible for herself, but with the money she—Mrs. Krejci—should buy for herself a new one.

In vain did her kind neighbor explain that this was an *old* Bible, soiled and worn by much use; that she would buy for her a new one "exactly like it"; and not only that, but the thing couldn't be thought of because the old Bible had precious memories, and it was marked and opened of itself to places where the family loved to read. Mrs. Dienstmann's grasp tight-

ened on her new possession, and without waiting for argument she unceremoniously took her departure. It was only after some days, when a new Bible was put into her hands, and she had had time to study and compare and assure herself that they were exactly alike in every word, that she was willing to return the Krejci's Bible.

And now began a search as for hid treasure in this strange, new book, which grew more and more wonderful as on and on she read. A pleasant-faced Bible woman, skilled in the Word of God, came often to see her. She directed her reading and made it plain, and finally Mrs. Dienstmann began to slip into the hall upstairs, for there, as the Bible woman told her, they read and talked about her book.

But now Mr. Dienstmann began to be alarmed. In his wife's new book he had himself become interested, but he observed that the more she read the less she cared to go to mass, and this going to the "heretics' meeting" was not to be tolerated. One day he came home and told his wife that on Friday at three o'clock she was to go to see a certain priest at the monastery. On the afternoon of that day, with some misgivings, Mrs. Dienstmann set out to fulfill her husband's bidding.

Her ring at the monastery door was answered by a young priest, who smiled a peculiar smile when she gave the name of the priest whom she wished to see, and said that she must wait. After waiting more than a reasonable time she began to feel uneasy, and asked the young priest why she was detained so long. She had come by her husband's request, at the appointed time, to meet this priest, and she desired to see him directly, if possible. The young man disappeared into the depths of the monastery, and returning informed her that the priest would not come to her but she must go to him. With increasing uneasiness she followed through the dim corridors to the room where the priest was waiting, and there occurred a conversation she will never forget. With a wisdom not her own, using the very words she had read from her Bible, and which seemed to be chosen out for her, and placed on her lips according to her need, she answered his every argument directly from the Word of God. Ah! but wasn't that woman glad when she breathed the free air of out-of-doors once more, and she hurried home and told her husband all about it; and he, angry and chagrined, for once wished his wife had not obeyed him.

About this time a Bohemian New Testament found its way into one of Mr. Dienstmann's capacious pockets, and sometimes of a spare moment he took it out to read; and so it was that good Mrs. Sluha passing by and seeing the little black book—known only to those who loved or hated it—stopped to speak a few pleasant words to the reader, and asked him to come to the meeting and hear his book explained.

Possibly—we do not know—his wife's monastery visit made it easier to say "Perhaps," instead of "No!" as he surely would have done a few days ago. And when he and his wife, a little while later, called at her sister's, and the sister's husband opened a perfect tirade on Mrs. Dienstmann for lending them such a bad, heretical book as the Bible, to Mrs. Dienstmann's surprise her husband championed the book and her. He had read in the book himself, he said; some of the things they heard in the church were in it. It told how to lead a good life, and they had better read it themselves and know what they were talking about before they condemned it.

Now Mrs. Dienstmann—the artful woman—had the despised Bible in her own stout arms, and when, their curiosity now thoroughly aroused, they thought perhaps after all they would see what the book was like, she told them, "No, indeed!" She would take her Bible home and lend it to somebody better able to appreciate it than they. And their mere willingness had to increase to keen desire, expostulation and earnest entreaty, accompanied by main force, before those stout arms, with great apparent reluctance, relinquished their burden and laid it on the table.

Ah, but precious seed was sown that day, and it has taken root and sprung up, but the fruit is not yet gathered. Who can tell the quiet workings of the Word of God day by day on the hearts of men and women in every land!

The time came when Mrs. Dienstmann told her husband that she must leave the Roman Catholic church and join herself with those who loved her Lord, and worshiped him in simplicity and truth. "Then," said her husband, "we must part. It cannot be that you should have one faith and I another."

"Very well!" replied his wife. "You shall lend me the money and I will go to my sister in America. I will there earn my own living and send back the money to you as I can. I will write to my sister right away."

And so they settled it; but Mr. Dienstmann said she must surely give him her address; and when the time drew near for the expected letter from America to arrive he told the little girl to keep the strictest watch, to always answer the postman's ring herself, and to deliver the letter to him immediately as it should come.

One Sunday, not long after, Mrs. Dienstmann had gone by her husband's special permission to visit her friends in the country. At the time of service in the hall above he lingered restlessly by the outer door. The pleasant-faced Bible woman who visited his wife came at that moment, and thus accosted him: "Why, Mr. Dienstmann, I am so glad to see you. Won't you come up

into the hall? If I were in your place I would like to know for myself just what kind of a place my wife goes to, and just what she hears. Could there ever be a better opportunity? She is away and will never know it."

And so Mrs. Dienstmann on her return home heard from her husband that he didn't think that was "much of a service" she went to. "No priest with fine robes! No altars! No pictures nor candles lighted nor incense burning!"

"No!" said his wife. "Nothing to speak to the eyes and ears; only the Word of God to speak to the heart."

At length came the Sabbath when Mrs. Dienstmann was to join the church.

"You do not love me!" she told her husband. "My friends will be there. Even my sister and her husband, too, will be there, only not you. You love me not!"

But she was mistaken. Her husband did slip in at the last minute. The Word of God, more powerful than a two-edged sword, reached his heart. Day by day the Holy Spirit did his own quiet work, until the darkness began to clear away and the man was a new creature in Christ Jesus.

The first Sunday in April saw a little group of three in our Weinberge hall confessing their faith before the congregation. Without pomp, but with a simple, impressive ceremony, they were united with Christ's visible church on earth, and our cheery-faced *dienstmann* was one of the three.

"And that finishes the story?" do you ask?

O, no indeed! Do not think it! "Go ye and make disciples of all the nations." The man and his wife have come into the loving relations of discipleship with our Lord, but they are still to be taught and strengthened, and if it were not for the "all power" their Lord is ready to use in their behalf our hearts would fear and tremble, for they are beset by temptation on every side; and not only they, but all our dear Christians struggling out of the darkness into the light throughout the vast empire of Austria. Do not cease to pray for them.

HELPS FOR LEADERS.

ON THE CONDUCT OF MISSION CIRCLES.

BY MISS JULIA E. BELL.

BREVITY, variety, unity are the practical principles which should govern the preparation for mission circle meetings. Let brief, earnest, devotional exercises be followed by brief, varied, instructive missionary lessons, and work so graded as to permit advance each year,

Make much of the devotional part; here is the great opportunity for winning hearts to Christ and his service. Learn psalms to recite in concert. Let the Scripture exercise sometimes take a conversational turn, sometimes the form of a Bible reading. Talk with your circle about the lad who helped Christ feed the multitude, the little maid in Naaman's household, the child whom Jesus set in the midst.

Instruction, not entertainment, should be the aim in the purely missionary division of the hour. Let us plan for the future as well as for the present, and endeavor to train intelligent, devoted workers. Variety is necessary even in the map exercise. If the mission stations of a country are numerous, a messenger may bring in letters purporting to have come from those places, thus exciting interest in both missionaries and stations. Take an imaginary trip around the world, spending a year if necessary on each field.

Children are hero-worshippers. The life of Dr. Hamlin from childhood up will stir any boy. Let children personate missionaries, answering written questions placed in the hands of members before the meeting. The study of the field is more interesting if it follows the study of the missionary.

One circle thinks it is nearing a solution of the work question. Its youngest members are to cut dolls from fashion books, arrange them in families, and place them in large envelopes. The girls next older will dress the dolls and make the scrapbooks, while the oldest are to make dresses for orphans in India and Turkey. No, not the oldest; for a lady of ninety bastes the patchwork. Boys will mount on gray cardboard the little weekly calendars to be found in religious papers, and all will decorate cards to be used for Scripture texts.

Unity is very desirable if impressions are to be lasting. Let me illustrate by an example. When the Morning Star sailed from San Francisco after the war with Spain, she had on board a few simple gifts from thirty children, who had spent a year in the study of Micronesia. They had learned Bible verses concerning islands, had tried to find from the sacred pages what, why and how to give. Following a suggestion, they had, at each meeting, arranged their chairs to represent island groups. Letters had gone from them to the missionary children in their isolation. Something had been learned about Mrs. Logan and her work, about Mrs. Price and hers. Among their pleasant memories are the visits of Miss Abell and Mrs. Price, who came to speak to them. Among their treasures is a letter written them by Mrs. Logan on her last journey home.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH.

We are glad once more to report a slight gain in contributions for the month ending September 18th as compared with the same month in 1900. The amount of gain is \$111, which reduces the comparative deficiency to \$3,241.89. By the time this paragraph reaches our readers our books will be closed for the year. The time for effort to bring the amount up to that of last year will have passed. To do this will require about \$19,000 in contributions the last month of the year. As much as this has been received in other years. Let us hope and pray that it may be so in this year. In these paragraphs we do not give comparative statements as to legacies, for the reasons that the changes are so decided from month to month that comparisons are apt to be very misleading until the end of the year is reached. We can now rejoice, however, in a decided gain in legacies for the year, so that we may gather at our annual meeting in Pittsfield with songs of thanksgiving.

OUR FRIDAY MEETINGS.

The weekly meetings of our Board were resumed, after the summer interval, on Friday, September 20th, at ten o'clock. The change of hour from eleven to ten will be continued through the winter. As is usual with the first meeting of the season the number was rather small, but the radiant faces of those who were there gave sign of the warm place these gatherings have in the hearts of missionary workers. It was a delight to be in the familiar place once more, and to again hold converse on the dear familiar theme. The solemn quiet of the day of national mourning just passed, with its elevating, softening influence still prevailed, and under the guidance of the leader, Miss Kate G. Lamson, we were all brought very near to the Master. It was our pleasure to greet there Miss C. H. Pratt from Mardin, Turkey, Miss Mary Noyes from Madura and Miss Mary Channel from Guam. "If they"—the many who could attend these meetings and do not—"only knew" what these heavenly places are our numbers would be much increased.

THE SITE SECURED.

Amid troubled tidings so often received at the Board Rooms it is pleasant to record the good news that the site for the new building for the International Institute for Girls in Spain has probably been secured. Negotiations are pending for a fine situation on one of the best streets in Madrid, contains about an acre of land, and a building capable of being enlarged to meet the requirements of the Institute. All our readers will rejoice and give thanks that Mrs. Gulick's labors are at last rewarded, and that the Institute is to have a permanent abiding-place of its own.

THE PRAYER CALENDAR
FOR 1902.

The rapid flight of the months and years leaves one almost breathless. It seems but yesterday that we were announcing the Calendar for 1901, and now the one for 1902 is ready for distribution. It has the same attractive form as last year, and the dear, familiar names and work appear as of old. As we turn the leaves we cannot help wondering what the year will bring to our brave workers at the front, to our schools and Bible women and native friends. The future is hidden from our eyes by an impenetrable veil, but a few things we know,—that we have one year less of work for the kingdom on this earth, that the opportunities of the past will never return, that the year to come will bring its own opportunities and duties; just what they will be we cannot tell, but let us resolve anew to fill our lives with earnest, self-denying, persistent labor for the cause we love.

ANOTHER FRIEND
GONE.

Once more the shadow of the death angel falls upon our Board. On Thursday, September 26th, Rev. Dr. Augustus C. Thompson entered the heavenly life. His life-long devotion to missions and his interest in our Woman's Board requiring more than the hurried notice possible for this number, will be considered in our December number.

NEARER, MY GOD,
TO THEE.

The nineteenth of September, when this great republic stood hushed and reverent by the grave of its martyred President, will always be remembered as a remarkable day in its history. Not the least striking feature of the day was the singing of Sarah F. Adams's hymn, "Nearer, my God, to Thee." The beautiful words that faltered from the lips of the dead President in his last conscious hours touched the heart of humanity all over the world. In the great cathedrals, in the humblest homes, in the city street and by the country roadside, from unaccustomed lips, on unaccustomed ears, the words of faith and praise arose to the Eternal Father of us all. Coming as they did from the inmost hearts of a sobered, stricken people, it would seem that they could not fail to have a permanent softening and elevating influence; that this great nation should be lifted distinctly nearer to the Christian's God. Ever those holy ones who live nearest Him must have felt the power of his presence as never before; more at one with him in love, in purpose, in labor. If there could follow in its train a revival of pure and undefiled religion, the noble Christian head of the nation will not have died in vain. To those who feel the responsibility of promoting the kingdom of our Lord in the world, it has long been apparent that nothing will place their efforts on an absolutely safe and firm basis except a spiritual tone among individual Christians, so high that devotion

to the interests of that kingdom shall be the all-absorbing purpose of their lives. A special uplift toward this high standard would bring untold blessings on our beloved foreign missionary work. Let us pray for it.

TRIBUTE TO MISSIONARIES. I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort, which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastic body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support and the homage of mankind. The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. . . . Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well-ordered, and their work has been a potent influence in the development of law and the establishment of government.—*President McKinley at Ecumenical Conference.*

UNSELFISH CHILDREN IN INDIA. If we could have at home somewhat of the same spirit of self-denial that is often found in our mission fields, we should not be subjecting our missionaries to continued reductions and consequent heartache. Mrs. H. C. Hazen, of the Madura Mission, writes: "I have always given the children presents once a year until this year—a combination of presents and prize-giving. A year and a half ago, when I gave presents for the last time, I told them I could not afford to give presents if I admitted so many new pupils, especially if we built a new dormitory for the boys this year. It was not easy for the children to give up their accustomed gifts, but they all voted to do so when they heard that no new children could be admitted unless they did. It was all the more of a trial to them and to me, also, because it meant their doing without Bibles, hymn books, clothing, combs, sleeping mats and other useful articles, which many of them could not procure in any other way. Now the pupils have just given one hundred rupees to help build the new dormitory. Our woman's society has just given fifty rupees for the same purpose. You will rejoice with us at this new evidence of a desire on the part of these people to help us all they can,

EXTRACTS FROM RECENT LETTERS.

FROM MRS. RICHARD WINSOR, SIRUR, INDIA.

For the destitute widows I have established a home, and the poor, dear creatures are so happy. The home is a small bungalow, formerly used as a dispensary, in which there are comfortable rooms, and cook rooms for the women in the bungalow. Mrs. Bissell has just written me to take over her home and have the widows under her care given into mine. Now if I had but more faith I might take all her women and just trust for the means to come for their support. Can I take twelve more? Dear Mother Bissell is not well, and she is not able to go on with this home. I really must try to add these widows to mine; and yet, as our Bible women feel, there are so many in our own field who must be cared for.

The people come to us just as if they expected money for grain seed. The rain is here at last; and oh, how lovely the sound of rain, when we know it means blessing to so many! Yes, the rain is here, but many have not the money for seed, and whole fields are lying waste. Mr. Winsor has written a most earnest appeal to Sir Andrew Wingate, our kind and Christian commissioner in Poona, explaining the needs of the people by whom we are surrounded. I told the women Monday in our meeting for Scripture study, that here was an opportunity for us to pray this week for a favorable answer to our petition to government; "the king's heart is in the hands of the Lord."

A few weeks since two were made ascetics here in connection with the Jains' temples. Jains are Buddhists. The one was about fifty years of age, and the child, her daughter, nine years old. Even many of the heathen themselves were made sad that this little girl was made a priestess. She must now wear a white cloth over her mouth; a coarse white garment covers her; her hair is shaved close to her head—sometimes they pull out the hair by the roots, one hair at a time. She cannot drink after sundown, must beg her bread from house to house; her childhood all gone. I am going to see her soon. A Guzurate lady was calling here the other day, and she said she herself felt much pity for the child. They took the opportunity for this while we were at the hills at our semiannual meeting; for they knew Mr. Winsor would have come out against it. The Mamlatdar made a complaint on the ground of the girl's being under age, but the other magistrate did not fully understand the case. The family gave food to the amount of Rs 3,000 during this ceremony.

FROM MRS. H. T. PERRY, SIVAS, TURKEY.

Among the interesting events of the present year we would mention that of the organization of the church in the city of Sivas on a basis well ap-

proaching self-support. Rev. P. O. Powers was the pioneer whose labors bore the first fruit, when Sivas was an extreme border outpost of Trebizond, half a century ago. The infant organization was submerged under the flood of worldliness that surged in as a consequence of the Crimean War. Dissensions arose, division followed, and so few remained that the conference of churches—very unwisely, we think—declared this organization defunct. But God's remnant was there, if only in a single individual, and the prayers were heard that brought seekers for truth together, until it was decided to reorganize, and attach this branch to the Gurun organization, which was by this time strong and flourishing. Not until June of the present year has that dependent relation been officially dissolved. But the "branch" has so far outstripped the "vine" that the separation was desirable, and it has been accomplished in a manner very satisfactory, and we have the joy of knowing that now the Sivas church is an organized body, with a good pastor ordained and installed to care for its interests. Faithful native men have labored there, under the watch-care of the American missionaries, and through all the checkered history of this church God's hand has interposed again and again for its preservation.

FROM MISS HELEN I. ROOT, OODOOVILLE, CEYLON.

There are regularly about one hundred and sixty girls in school as boarders, and fifteen day scholars in the English school. Nearly all of them have returned last week or this after a short vacation, and they seem to me unusually happy and responsive. Yesterday we had the meeting to arrange which of the non-Christian girls was to be given to which Christian girl to work and pray for, as their beautiful custom is. Already arrived, there were only fifty-two heathen girls. It was positively funny to see the eagerness with which the seventy, gathered together, tried to get a girl apiece. When all were assigned the disappointed twenty quite rebelled at "having no work." We will see if they cannot be induced to take each one some friend at home to work for in the same practical way. Last year these "working" girls, as they call themselves, had a series of lessons dealing with fundamental truths which they could teach, a verse a day, to their charges. We are beginning at their request a study of the parables, with correlated verses to be taught day by day. The story form of teaching is most natural and effective in their hands.

Our horizon has been filled lately by the visit of the deputation from the Board. We enjoyed it greatly, and it did us, people and missionaries, great good. I am sure the deputation were greatly interested in what they saw, though it is no easy matter to see so much and so wisely as they had to.

Dr. and Mrs. Baron were our guests at Oodooville, and so we had a particularly enjoyable share in the mission's welcome to our friends.

This week we are expecting Rev. F. S. Hatch, the newly arrived general secretary of Christian Endeavor for India, Burmah and Ceylon, to make his first visit of conference and inspection in Jaffna. We have, not many but some, splendid Christian Endeavor societies. I suspect this Oodooville senior society was organized about as early as any in the great East; at least it has been a living force in the religious life of the school since 1885, though it has had times of comparative inactivity. The Junior society in the school, composed of about forty of the little ones, is most charming. Their grave dignity in leading the meetings is a thing of beauty, not the less that it is so easily upset by the slightest disturbance. I take solid pleasure in that little meeting Sunday afternoons. Entirely different but no less interesting is the Junior Christian Endeavor in the church. Last Sunday fifteen out of twenty members were present, and twenty-four others. They are gaining every day in the ability to enjoy a genuine children's meeting when they and not some wise teacher or missionary do the work of the hour. They are the ones who make such use of all the Bible picture cards I can get hold of. I'm sorry to say they sometimes fight over them afterwards, though I think only in pure fun. Even the little ones, about four years old, manage to recite their verses with great pride, and anybody who has reached the advanced age of seven may be a regular member after sufficient trial.

FROM MISS ELSIE M. GARRETSON, FOCHOW, CHINA.

The girls' college closed yesterday, or rather the examinations were all finished the day before, and at 6.30 o'clock yesterday morning the parents and friends began to arrive to take the children home. We did not intend to close until a week later, but the Chinese fifth moon festival comes just at this time this year, and if we did not close we would still be obliged to give at least one holiday,—the Chinese observe the festival, more or less, from the first to the fifth day,—so we concluded it would be as well to close a few days earlier and let the scholars have the fun, as to attempt to push our examinations through the many distractions that would be sure to come if we attempted to hold on until after the festival. The rain poured most of the day yesterday, but by three o'clock every pupil was gone, notwithstanding the fact that owing to the rain and the extra demand for chairs and chair-bearers, on account of the festival, the cost for chair hire was more than usual. I felt so sorry to see the girls go, and yet I realize that it is best for them and me that we all take a vacation. But the fact that there is so much sickness everywhere this year makes me especially sorry to see them go; the

girls seem so much more to appreciate all that the school does for them. We have been exceptionally free from sickness, and the girls are beginning to look upon a clean house and clean drains, with a wholesome disposition of carbolic acid, as one of the good providences of God in keeping us free from the terrible bubonic plague—supposed to be—which is now very bad in many of the districts about us. Pastor Ding, at Ha-buo-Kā, lost a little grandson twelve years old,—sickness supposed to be plague,—and many others of our Christian families have lost friends. Sometimes as many as four have died in one house, and some of them the bread-winners for the family. It is very hard! How poor China suffers! Last year it was the terrible floods and the Boxer uprising, and now the plague. I am sure some of the girls thought about it, and felt loath to leave their home here; but I know of none of their homes except Pastor Ding's where the infection has actually been made manifest, and we have arranged that our two girl teachers, Pastor Ding's daughters, with their brothers, shall stay during the vacation in the theological school building while their home is being renovated. They will be very comfortable there, and as safe as they could be anywhere. But we never know when we say good-by to our girls how many of them will come back to us in the autumn.

I am sending herewith inclosed a Boston order for seven dollars and twenty-four cents gold, which is all the girls were able to raise for their missionary money for 1900. The times have been very hard, and the girls have very few opportunities while in school for earning money. They have done some needle-work, which I hope can be sold, and from which they hope to realize more money for this present year. But this little sum carries with it much Christian love from the Ponasang Girls' College Endeavorers, and it is left for you to devote to whatever part of the work deemed best.

In Memoriam.

MISS CATHERINE H. BARBOUR.

DIED AT THE HOME OF HER BROTHER IN ST. JOHNSBURY, VT., MISS
CATHERINE H. BARBOUR.

ONCE more we are called upon as a Board to mourn the death of one of our beloved missionaries, Miss Catherine H. Barbour, for fourteen years a teacher in the International Institute for Girls in Spain. Miss Barbour came to us in the freshness of her youth, and entered into the work for Spanish girls with a whole-souled enthusiasm that never waned till the day

of her death. The trying features of the situation in Spain are familiar to all. The tedious waiting and the apparently futile efforts against unreasoning prejudice in the early days taxed the resources of the teachers to the utmost, and Miss Barbour's unfailing courage and cheerfulness were a great comfort and dependence. During Mrs. Gulick's absences in this country to raise money for the new building she was at the head of the school, showing great energy and wisdom in the care of the many details of the large household.



MISS CATHERINE H. BARBOUR.

About a year ago it became apparent that Miss Barbour's health required a long rest and treatment, and she came to this country for a furlough. True to her optimistic nature, she wrote her friends that she expected to be so well when she reached them they would wonder why she came home. Her appearance on her arrival, however, alarmed her friends, and a physician was at once called, who pronounced her trouble to be exophthalmic goitre.

He gave his opinion that she would probably never return to Spain, but that it was best not to alarm and discourage her by telling her the unfavorable outlook. Through the year she gained slowly, and all her thought and planning was for the school so beloved. Only a week before she died she told a friend that she expected to go to New York in December to study, and begin work in the line of the branches that she was to teach in Spain. Her brother writes: "On the afternoon of Monday, September 9th, one of the most beautiful

days of September, she was carried back to Canton Centre, and the funeral services were held in the church with which she united in childhood. Loving hands carried her body across the street, and lowered it into the grave beside her parents. When she went to St. Johnsbury in June she said that when she returned to Connecticut in the fall she expected to be well. And so she was; for she had passed to the land where they never say, 'I am sick.'

Our Work at Home.

OUR BOOK TABLE.

Mission Problems and Mission Methods in South China. By J. Campbell Gibson, M.A., D.D., Glasgow. Published by Fleming H. Revell Co. Pp. 332. Price, \$1.50.

The twelve lectures constituting this volume were delivered before five colleges, and a portion of the dedication refers to the students of these colleges in Scotland, England and Canada, "whose friendship lightened a dreaded burden, and left in its place happy memories." Dr. Gibson has been for years connected with the English Presbyterian Mission in Swatow, China, therefore he speaks with a personal knowledge of the difficulties, discouragements, drawbacks and dangers of the work. His opening lecture relates to the criticism of missions by Christian people in the home churches. It might be well for any apologist for missions to become familiar with Dr. Gibson's answers to doubters. His reply when men say, "Do you believe in missions?" is, "Do you believe in Christ?" For he assumes what is at stake is not merely a scheme of the missionaries but the hope of eternal life of all Christians. Very forcibly he puts it when he says, "Be assured that the Christ who cannot save a Chinaman in longitude 117° east is a Christ who cannot save you in longitude 3° west." There is a lecture on "Chinese Literature and Philosophy" and two lectures on "The Religions of China."

Dr. Gibson thinks that the popular photograph of Mr. Gladstone and Li Hung Chang, taken together at the door of Hawarden Castle, is very revelatory of what is lacking in China, and that is a solid basis of moral character. He speaks of Mr. Gladstone's face as one "cut deep by the strong, pure lines of hard thinking, long watchfulness and ceaseless toil for the good of others"; while the face of China's great statesman is "stamped by the

thrifty cunning of a selfish soul, gifted with powers which might have served his country, but have always been devoted first and chiefly to his own gain."

The book is enriched with charts and maps and half tones. Such pictures as "The Beloved Persis," which is the frontispiece, and "Pillars of the Church," on page 147, representing a pirate and a leper, bring to the mind most forcibly the fact that those who work for love of souls and love of the Master see his image in the most unsightly and unattractive faces, and are not repelled by a lack of all physical charms.

Among the Wild Ngoni. By W. A. Elmslie, Medical Missionary. Published by Fleming H. Revell Co. Pp. 316.

As the sub-title states, this book contains "Some Chapters in the History of the Livingstonia Mission in British Central Africa." With illustrations, map, index, and an introduction by Lord Overtown, it forms an interesting addition to the literature of the Dark Continent. Two extracts from the prefatory note will give our readers the gist of the book. "The Livingstonia Mission seeks to evangelize a field of about 300 miles long by 100 miles broad. There are now 7 native churches with over 1,000 members, 85 schools with 11,000 scholars, and 300 native teachers and preachers." "While Europeans must be pioneers, the evangelization of Africa must be done by Africa's sons, and the 500 students in training at the institution who will soon be the craftsmen, teachers, evangelists and pastors of British Columbia."

Samuel Crowther, the Slave Boy who became Bishop of the Niger. By Jesse Page. Published by S. W. Partridge & Co., London. Pp. 160.

It is ten years since the first native bishop of Africa passed away. This book, written before he went, is now in its twentieth thousand. He was able to correct the proof sheets, and it was a satisfaction to him that the pages aimed rather to glorify God than to magnify his own work. There is an interesting introductory note by Bishop Crowther, given in his own handwriting.

ANNUAL MEETING.

THE thirty-fourth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Pittsfield, Mass., on Wednesday and Thursday, November 6th and 7th. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the chapel of the church on Tuesday, November 5th. The ladies of Pittsfield will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 5th to Mrs. James W. Hull, 40 Appleton Avenue, Pittsfield, Mass., chairman of the entertainment committee.

For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address.

The subject of the meeting is to be "The Effect of Present Conditions on Woman's Work for Woman in Foreign Missions." Addresses are expected from a large number of missionaries: Miss Mary E. Woolley, President of Mount Holyoke College; Miss Susette Sorabji, of Poona, India, and Miss Shile Ngang Lee from China, and others.

The New England Passenger Association has granted reduced rates on the certificate plan; namely, one full fare to the meeting and one third rate returning. Circulars containing full particulars of the arrangement may be had on application to Branch secretaries or to Miss M. T. Caldwell, 704 Congregational House, Boston.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR DECEMBER.

Review of the Year's Studies.

As we reach the last month of the first year of work in the new twentieth century, it is very suitable that we should refresh our minds concerning the subjects we have studied.

We therefore append the list of topics as suggested and developed by the LIFE AND LIGHT.

1901.

January.—Philanthropic Work in Missions. Evangelistic. For Victims of Famine and Pestilence; For Lepers and other Special Classes.

February.—Philanthropic Work in Missions. Educational. For Widows; For Orphans; For the Blind.

March.—The power of Individual Effort in Foreign Missions. Of the Missionary; Of the Native Helper; Of the Home Worker.

April.—The Missionary Meeting. Our Ideal: How to Attain it.

May.—Young People's Work. Student Volunteers; Christian Endeavor Societies; Junior Organizations of the Board.

June.—Buddhism. The Life of Buddha; His Teachings; Present Results.

July.—Confucius. His Philosophy; Ancestral Worship.

August.—Mohammedanism. Its Inception; Growth; Present Power.

September.—The uprising in China: Its Results; Present Conditions; The Future of Woman's Work; Duty of Home Societies with reference to it.

October.—Japan: Its Transformation in Forty Years; The Influence of Christian Teaching; In General; Upon Woman and Family Life.

November.—Thank-offering Service.

December.—Review of Year's Study.

We would suggest that ten ladies be selected to assist the leader.

That the topic of one month be given to each lady, and five or six minutes in which to bring the lesson of the month before the meeting.

The program can be varied by a solo or recitation, or the reading of short extracts from special articles illustrative of the subject.

A review of this sort will prove very interesting, and will make a pleasant introduction to the new line of work to be introduced in January, 1902. M. J. B.

TOPICS FOR 1902.

Our readers are familiar with the plan for the united study of missions several times noticed in these pages. We are glad to say that the first regular series of topics is now ready for adoption by our auxiliary. The absolutely necessary material for the study has been condensed into a text-book written by Miss Louise Manning

Hodgkins, which contains a mine of information of the greatest interest. The title is "Via Christi," an introduction to the study of missions, and it is now for sale at the Board Rooms at thirty cents in paper covers, fifty cents in cloth. We wish that it might be purchased by every member of every one of our auxiliaries, senior and junior. For school girl's, Christian Endeavor Societies and older mission circles, we have a smaller book on the same topics prepared by Dr. Emma Cummings Park of the Baptist Board, entitled "Earliest Missions in all Lands," price ten cents. As a larger text book we recommend "Two Thousand Years before Carey," by Dr. S. C. Barnes, price \$1.50. We wish there might be at least one of these books in each of our churches, either in the Sunday-school library or in the auxiliary. With these three books in easy access we should consider a society well equipped for a year of delightful study.

As there are only six of these topics we have arranged them with a few related topics on our own work as given below. The six in heavy type are those for the united study course, and can be expanded to cover twelve months if desired.

January.—Paul to Constantine. From the Apostolic Age to the Christianization of the Roman Empire. First to Fourth Century.

February.—Constantinople, the City of Constantine, and the Mission Work There.

March.—Constantine to Charlemagne. From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to Ninth Century.

April.—Charlemagne to Bernard of Clairvaux. From the Establishment of the Empire of the West to the Crusading Church. Ninth to Twelfth Century.

May.—Mission Work in Bulgaria.

June.—Bernard of Clairvaux to Luther. From the Crusading Church to the Reformation.

July.—Mission Work in Spain and Austria.

August.—Review of Books of the Year on Missions and Mission Lands.

September.—Current Events.

October.—Luther to the Halle Missionaries. From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to the Eighteenth Century.

November.—Thank-offering Meetings.

December.—The Halle Missionaries to Carey and Judson. Eighteenth to the Nineteenth Century.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1901, to September 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
Norridgewock.—Mrs. Nathan Dole,	2 00	Aux., 8; Bristol, Aux., 10.50; Candia,
Eastern Maine Branch.—Mrs. J. S. Wheel-		Aux., 15, Candia Helpers M. C., 5;
wright, Treas. Bangor, Aux., 37.85;		Claremont, Aux. (of wh. 25 const. L. M.
Brewer, Aux., 11; Calais, Coll. Wash-		Miss Fannie Stone), 32.60; Concord,
ington Co. Conf., 3.65; East Machias,		West, Aux., 7; Derry, Central Cong.
Neighborhood Meeting, 14; Fort Fair-		Ch., C. E. Soc., 2.50; Derry, East, Aux.,
field, Miss. Union, 4.50, Mrs. Knight's		9; Durham, Aux., 20.48; Exeter, Aux.,
Frim. S. S. Class, 1.50; Island Falls,	75 50	14; Goffstown, Aux. (const. L. M. Miss
Miss. Union, 3,		Maria W. Merrill), 25; Greenfield, Aux.,
Western Maine Branch.—Mrs. C. C. Chap-		9.40; Hanover, C. E. Soc., 25; Henniker,
man, Treas. Albany, Ladies' Circle, 1,		Cong. Ch. and Soc., 10; Hudson, Aux.,
C. E. Soc., 1.50; Portland, Woodfords,		C. E. Soc. and S. S., 18; Jaffrey, Aux.,
Ladies, 18; Wilton, Aux., 5; Yarmouth,		14.50; Keene, Second Ch., Aux., 15.25;
Aux., 12.75. Less expenses, 81 cts.,	37 44	Lancaster, Aux., 10.50; Lebanon, Aux.,
		8.90; Lisbon, Aux., 17.54; Littleton,
		Aux., 28.11; Manchester, First Ch.,
		Aux., 112, Franklin St. Ch., Aux., 103;
	114 94	Marlborough, Aux., 8.50; Meriden,
		Aux., 14.55; Nashua, Aux., 15, Y. L.
		Miss. Soc., 10, Cradle Roll, 1.75; New
		Boston, Aux., 10; Newfields, Aux., 9.50,
		and Y. L. M. Soc., 40.50 (of wh. 25 const.
		L. M. Mrs. George E. Lake); Northwood,
		Aux. (const. L. M. Miss Ella A. Hill), 25;
NEW HAMPSHIRE.		
Centre Harbor.—Mrs. Gilmore,	5 00	
New Hampshire Branch.—Mrs. Allen L.		
French, Treas. Atkinson, Aux., 20,		
Flowers of Hope M. C., 15; Bennington,		

Orford, Aux., 30.25; Pembroke, Aux., 1.50; Penacook, Aux. (of wh. 25 const. L. M. Mrs. J. E. Whitley), 27; Plainfield, Mrs. S. R. Baker, 5; Plymouth, Aux., 32, C. E. Soc., 5; Portsmouth, Aux. (of wh. 25 by Mrs. E. P. Kimball, const. L. M. Miss Mary Abby Thompson), 92.74; Raymond, Aux., 9; Rindge, Aux., 28.55; Happy Helpers M. C., 10; Cradle Roll, 1.88; Rochester, Aux., 30; Somersworth, Goodwill M. C., 5; Stratham, Aux., 16; Walpole, Aux., 26; Webster, Aux., 5; Wilton, Aux., 34,	1,050 00
Total,	1,055 00

VERMONT.

Waterbury.—Mrs. E. T. Seabury, 4 40
Vermont Branch.—Mrs. T. M. Howard, Treas. Bakersville, 2; Barnet, 13; Barre, 5; Barton, 26.12; Barton Landing and Brownington (of wh. 25 const. L. M. Mrs. Ella Skinner), 28; Bellows Falls (E. C. D., 22.58), 42.32, Mt. Kilburn M. Soc., 40, Mt. Kilburn M. B., 5, S. S., 12.19, C. E. Soc., 5; Bennington, 25; Bennington, North, 17; Berkshire, East (with prev. contri. const. L. M. Mrs. Marcia Green), 10, Jr. C. E. Soc., 2.75; Bradford, 18; Brandon, 11.45; Brattleboro, Ladies' Asso. (const. L. M. Mrs. F. W. Knech), 25, Fessenden Helping Hands, 5, S. S., 5; Brattleboro, West, 22.63; Bristol, 3; Brookfield, First Ch. (A Friend, 5), 17, Second Ch., 11.15; Burlington, First Ch., 101.43, College St. Ch., 28.56, Dau. of Cov., 3.70, Cradle Roll, 1.50; Cabot, 14; Cambridge, 20; Cambridge Junction, Miss Lucia Smilie (to const. herself a L. M.), 25; Cambridgeport, Mrs. A. W. W., 1; Charlotte, Two Ladies, 5.30; Chelsea (E. C. D., 15, and const. L. M. Mrs. Clara V. Howard), 25, C. E. Soc., 7; Chester, 13; Colchester, 4.07; Cornwall, 26.06; Coventry, 10; Craftsbury, North, 11.50; Danville, 19.65; Dorset (with prev. contri. const. L. M. Mrs. Allen Bourn); Dummerston, 9.30; Enosburgh (of wh. 25 const. L. M. Mrs. Addie Adams Croft), 29 Essex, 5; Essex Junction, 13.45; Fairhaven, 8.25; Franklin, Cong. Ch., 6.55, Jr. C. E. Soc., 3.45; Georgia, 17; Glover, West, 23.50; Greensboro, 14.35; Hardwick, East, 20.50; Hartford (of wh. 25 const. L. M. Mrs. George Ranolds), 27.72; Hinesburgh, 5.75; Irasburgh, 5; Jeffersonville (with prev. contri. const. L. M. Mrs. W. D. Buchanan), 3.07; Jericho, Second Ch., 8.75; Johnson (with prev. contri. const. L. M. Miss Susie C. Hill), 14.60, Prim. Class, S. S., 2.65; Ludlow (of wh. 25 const. L. M. Miss Abbie S. Pinney), 31; Lyndon (const. L. M. Mrs. C. T. Walter), 25, Buds of Promise, 6.35; Lyndonville, 5, Busy Bees, 15; Manchester, 60.75; McIndoes, 25.50, Jr. C. E. Soc., 5; Milton, 8; Montpelier, Bethany, 24; Newbury, 81; Newport, 11, C. E. Soc., 10; Northfield, 52; Norwich, 27.25; Orwell (of wh. 50 const. L. M's Mrs. Charles L. Story, Miss Susie Walker), 58, Jr. C. E. Soc., 5; Peacham, 61.48; Pittsford, 95.75, C. E. Soc., 5; Post Mills (E. C. D., 4.34, and with prev. contri. const. L. M's Miss Jennie E. Smith, Miss Hannah E. Gillette), 42.50, Miss Milliken's Class,

7.50; Poultney, East, Four Ladies, 4.30; Putney, C. E. Soc., 10; Randolph, 6; Randolph Centre, 12, C. E. Soc. 10; Rochester, 13.75; Rupert, 20; Rutland, 36; Salisbury, 13; Sharon, 6; Sheldon, 2.75, C. E. Soc., 3, Jr. C. E. Soc., 75 cts.; Shoreham, 18, C. E. Soc., 3; South Hero, 20; Springfield, 7; St. Albans, 64.05, C. E. Soc., 5; Stowe (of wh. 50 const. L. M's Mrs. A. J. Magoon, Miss J. S. Parish), 64.07, Children's Class, S. S., 6.90; Stafford, 15, C. E. Soc., 10; St. Johnsbury, North Ch., 239.37, Cradle Roll, 7, South Ch., 59.55, Searchlight Club, 41, Mrs. Perham's Class, 5.81; Swanton, 21.50, C. E. Soc., 7.75; Townshend, 7; Troy, North, 1; Underhill (E. C. D., 3.52), 21.72; Vergennes (const. L. M's Mrs. L. Augusta Norton, Miss M. Nellie Haven), 50; Waitsfield, 5; Waterbury, 12.37; Waterford Lower, 5; Wells River, Mrs. E. Baldwin, 5; Westford, E. C. D., 9.50; West Rutland, 10; Wilder (E. C. D., 1.55), 2.45; Williamstown, 12; Williston, 7.43; Windham, 6.11; Windsor (of wh. 25 const. L. M. Mrs. Daniel Payson), 27.50; Winooski, E. C. D., 2.79; Woodstock, 181.25, A few ladies, 70. Less expenses, 50 cts.,	2,716 52
Total,	2,720 92

LEGACY.

St. Johnsbury.—North Ch., Legacy of Miss Catherine L. Thayer to Vermont Branch, through treasurer of Branch, 358 08

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Lawrence, Trinity Ch., Cradle Roll, 1; Lexington, Hancock Ch., C. E. Soc., 5; Winchester, Mrs. L. Maynard, in mem. of Fannie, Mary, Hattie and little Vickie, 10, 16 00
Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 6.40; Dalton, Penny Gatherers, 120; Lee, Aux., "A Friend," 165; Stockbridge, 38.42, 329 82
Bradford.—Bradford Academy, 15 00
Brookfield.—A Th. Off., 10 00
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, Centre Ch., 50, Jr. C. E. Soc., 5; Newburyport, Aux., 14; Tyler, M. C., 15, 84 00
Essex South Branch.—Miss Nannie L. Odell, Treas. Danvers Centre, Miss. Study Class, 9.07; Lynnfield, South, Aux., 15, 24 07
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 15.50; Greenfield, Sunshine M. B., 40 cts.; Orange, Aux., 13, Little Light Bearers, 2; Montague, Ladies, 3; Northfield, Aux., 14.25; South Deerfield, 12.60; Shelburne, Jr. C. E. Soc., 50 cts., Silver Off., 115, 176 25
Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Hadley, Aux., 20.25; Westhampton, Aux. (const. L. M's Mrs. W. S. Post, Mrs. E. A. Allyn, Mrs. O. W. Bartlett, Miss Ellen Edwards), 100, 120 25
Lexington.—Hancock Ch., Ch. Dept., S. S., through Aux., 15 00
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Marlboro, Aux., 3; Natick, Aux., 10; Wellesley, Aux., 100, 113 00

<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas., Colasset, Aux., 41.20; Easton, Aux., 30, Jr. C. E. Soc., 7; Milton, C. E. Soc., 10,	88 20
<i>No. Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Carlisle, C. E. Soc.,	10 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 5; Holyoke, First Ch., Aux., 10.75, Second Ch., 24; Ludlow, Aux., 25; Springfield, First Ch., Aux., 34, Hope Ch., Mission Reserves (to const. L. M. Mrs. Samuel H. Woodrow), 25, Olivet Ch., Aux., 25,	148 75
<i>Stockbridge</i> —A Friend,	100 00
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Mrs. S. M. Schneider, 5, Old South Ch., Aux., Mrs. Day, 25; Cambridge, Shepard Mem. Ch., Margaret Shepard Soc., 7; Chelsea, First Ch., Cradle Roll, 14.05; Dorchester, Miss M. L. Richardson, 50, Second Ch., Miss E. Tolman, 2; East Boston, Maverick Ch., Madura Aux., 5; Newton Highlands, Aux., 4.71; Newtonville, Central Cong. Ch., Cradle Roll, 30.33; North Cambridge, J. H. Ross, 5; West Medway, Aux. and S. S., 17,	165 09
<i>Taunton.</i> —Mrs. Sophia M. Luce,	10 00
<i>Wilmington.</i> —A Friend,	2 00
<i>Worcester Co. Branch.</i> —Mrs. Martha D. Tucker, Treas. Oxford, Aux., 10; Royalston, Aux., 27.95; Shrewsbury, C. E. Soc., 25; Upton, Aux. (const. L. M. Miss Annie E. Freeman), 25; Worcester, Pilgrim Ch., Little Light Bearers, 12; Whitinsville (with prev. contri. epust. L. M's Miss Ethel Fletcher, Mrs. Theodore Lawton, Mrs. Thomas Prest, Mrs. William King, Mrs. A. Avery),	99 95
Total,	1,527 38
LEGACY.	
<i>Worcester.</i> —Legacy of Albert Curtis,	20 00
RHODE ISLAND.	
<i>Woonsocket.</i> —Globe Ch., Mrs. Gallup,	10 00
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Central Falls, Jr. Aux., 80; East Providence, Newman Ch., Jr. End. Band, 10; Kingston, S. S., 10; Pawtucket, Park Pl. Ch., C. E. Soc., 7; Providence, Plymouth Ch., S. S., 10; Saylesville, Mem. Chapel, C. E. Soc., 3.13,	120 13
Total,	130 13
CONNECTICUT.	
<i>East Hartland.</i> —	3 00
<i>Portland.</i> —M. White,	2 00
<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Hanover, Aux., 8.10; Norwich, Park Ch., Aux., 110, Cradle Roll, 6; Pomfret, Aux., 18; West Woodstock, Aux., 10; Windham, Aux., 21,	173 10
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Ellington, C. E. Soc., 8.66; Newington, Cheerful Givers, M. C., 23; Manchester, Second Ch., Aux., 50; Plainville, Cradle Roll, 3.70; Vernon Centre, Aux., 20; Warehouse Point, Mem. Off., 15; Windsor Locks, Aux., 255,	375 36
Total,	553 46

NEW YORK.	
Friends,	61 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Dudley, Memorial, 1,000; Binghamton, First Ch., Aux., 40; Buffalo, Niagara Sq. Ch., Aux., 6, Plymouth Chapel, Aux., 3.50; Canandaigua, Aux., 25; Deansboro, Dau. of Cov., 3.50; East Bloomfield, Aux., 25; Fairport, Aux., 13; Honeoye, C. E. Soc., 5; Ithaca, S. S., 19.74; Lockport, S. S., 10; Lysander, C. E. Soc., 3; Middletown, First Ch., Aux., 5; Moravia, Aux., 9.50; New York City, North N. Y. Aux., 10; Perry Centre, C. E. Soc., 5; Riverhead, Aux. (with prev. contri. const. L. M's Mrs. William J. Chalmers, Mrs. N. D. Petty, Mrs. J. K. Hallock, Mrs. J. H. Tutthill, Mrs. Joseph A. Fisher, 55; Rochester, South Ch., Aux., 12; Schenectady, Kindergarten, 1, Jr. C. E. Soc., 1; Ticonderoga, Aux. (with prev. contri. const. L. M. Mrs. William Donnell); Walton, Cradle Roll, 3.30; West Carthage, Aux., 5. Less expenses, 83.29,	1,177 75
Total,	1,238 25

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 125, Mt. Pleasant Ch., Aux., 58.01; N. J., Asbury Park, S. S., 5; Montclair, Aux., 38.75; Orange Valley, C. E. Soc., 25; Paterson, Prim. Dept., S. S., 2.32; Plainfield, Aux., 10, Cradle Roll, 7.41; Westfield, C. E. Soc., 6.09,	277 58
Total,	277 58

PENNSYLVANIA.

<i>Bradford.</i> —A Friend,	2 50
Total,	2 50

MARYLAND.

<i>Baltimore.</i> —Wild Tiger Soc.,	30 00
Total,	30 00

NORTH CAROLINA.

<i>Montreat.</i> —	10 00
Total	10 00

FLORIDA.

<i>Avon Park.</i> —Aux.,	2 00
Total,	2 00

TURKEY.

<i>Harpoot</i> —Female Dept. Euphrates College, C. E. Soc.,	22 00
<i>Marsovan.</i> —Girls' School, C. E. Soc.,	7 70
Total,	29 70
General Fndds,	6,434 86
Gifts for Special Objects,	1,257 00
Variety Account,	36 65
Legacies,	378 08
Total,	\$8,106 59



President.

MRS. A. P. PECK,
Oakland, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

Mrs. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

Mrs. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

THE ANNUAL MEETING OF WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. A. P. PECK opened the annual meeting of the Woman's Board of the Pacific with the hymn, "Holy, Holy, Holy, Lord God Almighty," followed by a prayer. In reading the ninety-sixth psalm Mrs. Peck struck the keynote of the short devotional service; namely, "Joy in the service of the Lord." The one hundredth psalm was also read.

The reports of the Recording Secretary and Treasurer followed. These will be given later in full. The Treasurer's receipts amount to about \$4,890.02, and for the Century Fund, \$1,493.

A report was read by Miss Gilbert of the work of the Alameda County C. E. Society, which is connected with the Woman's Board and the Woman's Home Missionary Union. Of this society Miss Grace Fisher is president.

Miss Piper told us of the Cradle Roll and Miss Flint reported for the Young Ladies' Branch that they would hereafter hold their meetings with the Woman's Board, being represented by a Superintendent of Young People's Work. Their contributions would, as heretofore, be paid into

the treasury of the Woman's Board. Miss Goodhue reported receipts of the Young Ladies' Branch as \$481.53. Mrs. Peck cordially welcomed the young ladies. She said that young people are wanted and needed in the Board.

After singing the hymn, "The Church's One Foundation," Mrs. Hale brought greetings from the Southern Branch, she being a vice president, and reported a good annual meeting of the Branch held at Redlands. Their pledges for the year amounted to \$2,000, and \$2,300 were paid in. A new plan for disseminating literature is being tried. Two different ladies donated traveling libraries. These were packed in boxes suitable for sending by freight. The idea was to send them to the smaller churches, to be kept in one place for two months and then sent on to the next. Already there is great demand for these libraries. It is hoped that a third may soon be ready to go on its travels. It would be well to have a library in each district. Mrs. Hale said that the young people were working well, being much interested.

Mrs. Peck urged the wider use of the *Mission Dayspring*, as being a wholesome, interesting paper for children, giving much information in an attractive form.

Mrs. Farnam, the Foreign Secretary, gave a short account of our different missionaries. The great need for Spain is an endowment and home for the Girls' School.

The school at Brousa needs more room, more territory. The land is there, but others are threatening to buy it for other purposes. Mrs. Farnam said that Miss Denton needs two teachers, a piano or organ and a communion set. Some church, which is changing to the individual cups system, would confer a great favor by sending the old set to Japan. These things would have to be supplied from private sources, nothing being taken from regular contributions to the American Board.

Mrs. Templeton of Oregon brought greetings from that Branch. She said she had come to hear Miss Denton speak, because she loved Japan and Miss Denton. Her own Sunday-school class had been much interested in work in Japan.

The chairman of the Nominating Committee, Mrs. Brewer, presented the list of officers of the Board as follows: President, Mrs. A. P. Peck; Vice Presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. G. C. Adams, Mrs. H. E. Jewett, Mrs. C. R. Brown; Honorary Vice Presidents, Mrs. A. L. Stone, Mrs. S. S. Smith, Mrs. J. H. Warren, Mrs. S. T. Fisher; Recording Secretary, Mrs. S. F. Bufford; Home Secretaries, Mrs. W. J. Wilcox, Mrs. R. E. Cole; Foreign Secretary, Mrs. S. M. Farnam;

Branch Secretary, Mrs. H. E. Jewett; Treasurer, Mrs. S. M. Dodge; Superintendent Young People's Work, Miss Alice M. Flint; Superintendent Cradle Roll, Miss M. W. Piper; Auditor, Rev. Walter Frear.

Mrs. Wilcox then conducted an open parliament, asking three questions. "What is there new to report?" "What encouragements to be reported?" and "What discouragements?" The different delegates were called upon to answer these questions.

AFTERNOON SESSION.

After a short social season, Mrs. Peck called the meeting to order. The hymn, "True-hearted, Whole-hearted," was sung, followed by a prayer by Mr. Rader, the pastor of the church. Greetings from several different Boards were given.

After singing one verse of "Joy to the World," Miss Gertrude Barker of the Madura Mission was introduced. Miss Barker is home after seven years of work in India. She asked, "Does missionary work pay?" and answered most emphatically that it does. The work is most encouraging. Of course there are disappointments with individuals. One hears of the "millions of India," but in going through the country on a train one sees few houses. One reason is that the people live in villages, as a protection against depredations by the members of the robber caste. These people, as their name indicates, steal for a living. Another reason is that the roofs of their houses are made of mud, and are not visible at a distance. There are too few missionaries for the numbers. In the Madura district there are only twenty-eight missionaries for the millions of people. Women, generally, are ignorant and down-trodden. In the large cities there are some who are highly educated. Hinduism is the religion of the country, but the most common is demon worship. People are afraid the demons will harm them, so they are constantly trying to propitiate them. At the festivals, however, the Brahman gods are worshipped. Widows are abused, forced to do all the hard work. In the robber caste widows are allowed to marry again. In the Madura district there are six hundred and thirteen missionaries and their agents, including Bible readers and catechists, and two hundred schools, mostly in Madura city. There are day schools for girls of Hindu parentage, in one of which Miss Barker has been teaching. The girls are from five to twelve years old. Sometimes girls are taken out of school by their parents and persecuted to make them return to the old way of living. In spite of all, mission work does pay.

Miss Denton of Japan was next introduced. She apologized for being here for two annual meetings, and said she had hoped to return sooner. (She sails in a short time.—Ed.). After her visit in America, Miss Denton

is more than ever convinced that missionaries have the best part of all. The hard part is for those who are at home, who have to raise the money to carry on the work abroad. Open doors everywhere urge us to do more. The tendency in Japan is downward; everything pulls a person down instead of up. Miss Denton feels that Japan is the strategic point for missionary work in all the world. Two of the missionaries there devote their whole time to selling Bibles, having sold, so far, 137,000. They sell the books in preference to giving them. As the hardest work of a revival must be done afterwards, so after the awakening in Japan, the people must be helped now to prevent harm afterwards. More people to do this work are needed. Many of the Japanese are converted after hearing preaching only once, but they need to be taught, that they may walk straight. Only mission schools can teach what the Japanese need. The Doshisha Girls' School has been organized twenty-five years. It is now supported by this Board, and more should be done for it. Two new teachers, college-bred, are needed for this school. Making Japanese women Christians will make Japan Christian. In reply to a question, Miss Denton said she had found plenty of lovely girls well informed on missions, and desirable for the work in every way, but they could not be persuaded to go yet. There is so much to do at home, and there were so many other reasons that they could not go now. In conclusion, Miss Denton wished to give sincere thanks for all kindness rendered her, and to ask for prayers unceasing.

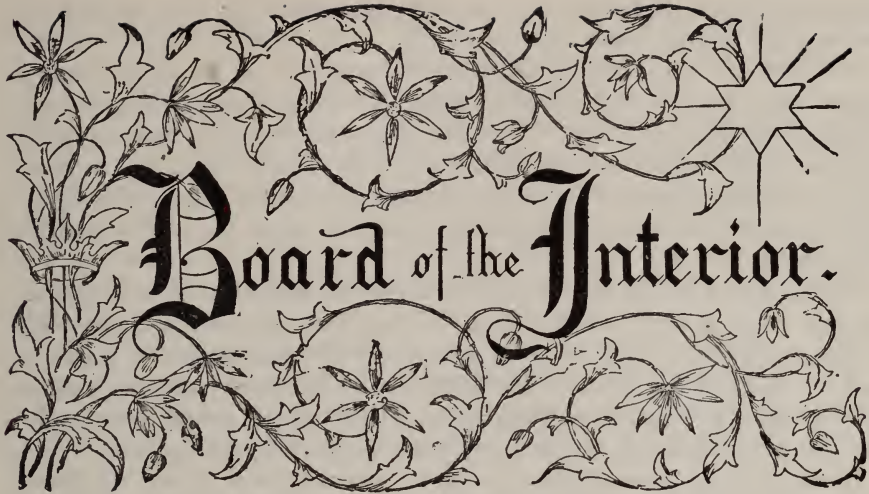
The hymn, "The Heavens Declare the Glory of the Lord," being sung, Mrs. Farnam told a little about her visits to the missionary schools in Constantinople, Brousa and Smyrna and in closing, bore warm testimony to the missionaries, as to character and real worth.

Miss Perkins of India was expected to address the meeting, but news was received of the death of her mother the day before. Mrs. Peck asked Mrs. Taylor to lead in prayer for Miss Perkins. Mrs. Jewett moved that the Secretary send a note of sympathy from the Board. It was so voted. While the collection was taken Mrs. McLean spoke of Miss Rappelye, and asked all who were then connected with the Board to rise. She also moved a vote of thanks to the Third Church for their hospitality.

Mr. Frear spoke of several missionaries who sail soon from this coast. He also said he was glad to hear that the financial situation is beginning to be easier.

Mrs. Peck adjourned the meeting with prayer.

Since the annual meeting the Treasurer has received additional money, bringing the total up to over \$5,000, leaving only \$120 still lacking. This is joyful news.



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Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

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EXTRACTS OF REPORT OF WORK IN OORFA FOR THIS
YEAR.

BY MISS CORINNA SHATTUCK.

THE schools of the Armenian community, Protestant and Gregorian, have now completed their fifth year under united system of support and supervision. The result seems to all so satisfactory, that with the English aid no longer granted for next year, the decision is for continuance of the system, and a joint committee has been appointed for the coming year. Miss Chambers has the supervision of all these schools. Her constant visitation and help brought the teachers to a degree of efficiency by which they have carried the work very well under such supervision as the committee could

give since the last of February, when Miss Chambers left for a needed vacation in the United States.

We have the advantage of experienced instructors in the upper departments, and have this year raised the grade of the girls' department of high school, not graduating a class. From the boys' department five received diplomas last week. The exact enrollment of pupils for the year I fail to give. The two departments of High School number about 120, and recent count taken made the number in all departments about 1,400. Number of teachers employed 26.

The school in the Syrian quarter has continued under the same teacher as last year with 50 to 60 boys and girls. Great desire has been expressed for a higher grade of school for boys among the Syrians, similar in scope to that for Armenians; namely, drawing in non-Protestant pupils as well as Protestants. The field is an interesting one, zeal of the people commendable; the one difficulty is the aid in support necessary for such school.

Garmooch, our near village, has had a year of good record in school work. Sara Jelladian, one of the Oorfa girls who had studied in Aintab, went to what seemed "a very lonely field," with no pastor or associate teacher, and she has held her pupils through the work season to a peculiar degree for that place. It was a joy to examine them recently. She has also done an excellent work for the children and the women on the Sabbath.

Sunday-school work has taken a new form for Oorfa in that the morning service, considered here the important one of the day, has been given up to Bible study in classes for adults and children, with attendance of 700 or more. This school being held during Gregorian morning services, many from the orphanages and other Gregorians would have been excluded from Sunday school had the one previously organized and held at a later hour been given up, therefore we have the two. The last mentioned has an attendance of 800 to 900. It has been a privilege to meet weekly the two groups of teachers for study together of the lessons, one from the Old Testament, the other from the New. Several teach in both departments.

Having recently been visited by a former native pastor from Diarbekir it was noticeable how all enjoyed the days he was with us, and we recalled that with the one exception of a young man on his way to Theological Seminary, we have had no native to occupy our pulpit outside of Oorfa people in full two years. So far one side from the general line of travel are we, and just now, as I am closing this, comes the word that the long-desired, long-awaited-for new pastor, to take the place of our martyred Abonhayatian, Rev. Asadour Yeghoian, of Harpoot, has arrived! We expect great blessing in all departments of work in Oorfa from this "gift of God" (meaning of Asadour).

THE PLACE OF THE HOME SCHOOL IN OUR MISSIONARY SCHEME.

BY MISS SARAH POLLOCK.

OUR missionary opens her little feminine school of the prophets—at first with only a handful, and in some cases, as in that of the Bridgman School, a handful of outcasts, whose parents are too poor to feed them at home. They are dirty and ragged, dishonest and deceitful, quarrelsome and jealous; but the seed of the Word is daily sown and minds begin to awaken, and hearts burst into flower because all about them is warmth and peace and love.

They have truly found a home. They see Christianity applied. Slowly, —*very* slowly, for they have heathen heredity—they learn patience, obedience, self-control. They become more gentle, more kind to each other. The homely virtues blossom. They are taught cleanliness, order, neatness, method.

They learn to be home-makers. They share the work and the burdens of the home, the older caring for the younger, the younger passing down the care to others as they themselves advance to higher grades. The cooking school is no novelty in foreign missions, but our missionaries add other branches—washing, scrubbing, cutting of garments, sewing, button-hole making—to the curriculum. The pupils are not exalted above their own station, but taught to fill it more skillfully, more intelligently.

As confidence is won, the little circle enlarges with the years. Year by year the studies are advanced. The Bible is a daily text-book; morning by morning prayer and praise ascend, and evening closes with its benediction. Conscience is aroused and quickened.

By and by there comes that for which the missionary has long prayed, and if there be two missionaries, the thing they have agreed together upon earth to ask. The sweet dew of the Spirit descends upon the school till, sometimes, the whole group is bowed as one heart in sorrow for sin and adoring love for the Saviour “that taketh away the sin of the world.”

Over and over again in the early history of the Samokov School has it been made joyful, and every closet, even the wood cellar, has become a place of prayer. Once and again have these times of refreshing come to Marash, Hadjin and other schools, and it will long be remembered that the visit of Mr. and Mrs. Wishard to Kobe College, which was preceded by faithful instruction on the part of the teachers, was followed by an ingathering of sixty souls. Other harvests have come to Kobe. Even the past summer the teachers have opened their blinds in the morning to see the pupils

under the trees and in the arbor pouring out their hearts in prayer. Then does our school become Christ's school, for its pupils have put themselves voluntarily under the guidance of the Divine teacher.

The W. B. M. I. has twenty-one boarding schools of various grades, from the station schools of India up to the two colleges in Marash and Kobe, the two Evangelistic Training Schools in India and Japan, and the Kindergarten Training School in Kobe. We received, recently, a response from eleven of the larger and most important of these schools to the question, "How many of your graduates have gone out Christians?" The answer of some is, "All. No girl has remained with us long enough to graduate who has not accepted Christ." Marash says, "All but one, and she became a member of the church soon after leaving." Others say, "Nearly all," "Nearly all," "Nearly all." Thus grandly does the Home School perform the first function of our missionary organization in bringing individual souls into the kingdom.

But is the influence of this home school confined to its own inmates? Is it doing its part in the uplifting of the homes and the people?

A professor in the Chicago University, in a lecture at the Field Columbian Museum on "How Seeds Travel," told of a seed-pod brought by a scientist from South America, of such wonderful expulsive power that he bound it with a thread to restrain it until he could show it to his friends and pupils. He was awakened in the night by a report, and found that this seed vessel had burst its bonds, performed its office and scattered abroad the seed which it held in trust.

There is no seed that can travel like the living gospel seed. The years go on, and there comes the crowning day when the missionary, looking back in her thought to the first little unwashed and unawakened group, looks with pride upon the bright faces, the dainty attire, the self-possessed manner of her first graduates. They represent her days of toil, her prayers answered, her hopes fulfilled.

Then the bonds that bound these living seeds within this protecting spiritual seed vessel, our school, prepared of God to ripen them for his service, are burst, and they are sent forth, some as teachers, some as Bible women, some as wives of pastors and preachers, to set up model Christian homes in distant places. Some, alas, are enclosed once more amid the thorns and briars, to struggle for their spiritual life amid the choke-damp of superstition. We believe God has special manifestations of his grace for such, for after years of struggle, when death of heathen friends has set them free, some of them come forth as pure gold, untarnished, and have returned to offer themselves for Christian service.

Now, year after year, these little groups go forth. Missionary statistics are apt to be disappointing because we unthinkingly compare our precious little threes and fours and sevens with the hundreds of young women graduated from Holyoke and Wellesley, Vassar and Smith. We must remember that many of these hundreds of girls had an Anglo-Saxon ancestry that are said to have founded Oxford in the days of King Alfred. They are the fruit and flower of more than a clear thousand years of Christian education.

Our statistics represent, rather imperfectly, eleven—only eleven—of the largest of the twenty-one boarding schools under the care of the W. B. M. I., and it is only in the later years that some of them have reached such grades as to give diplomas at all. Yet seven hundred and fifty graduates have gone out to do their work in the world!

Now our missionary pioneers look out with kindling eye and see that they, too, have sent forth their disciples. Some have their "twelves," some their "seventies." They are scattered widely, one here, one there. Some of them are oppressed, some reviled, but with amazing fortitude they are doing their patient work, in poverty, in privation, often their very names unknown to us. Not all of these women give themselves for life, but there are such. Many of them, after four or five years of teaching, marry preachers or pastors, and step into another sphere of usefulness. But, heretofore, by far the greatest work of these schools has been done with girls who were not permitted by parents to remain through the course, or who left before the school began to graduate pupils, and so were not given diplomas. They were in the school long enough to receive its impress and its spirit. They have taken the great decisive step; they have passed the threshold into a new life. Many such went forth to do years of good teaching work, to be faithful Christian workers. Marash alone has eighty-one undergraduates who have done direct Christian service.

Miss Barrows tells of one—a timid woman—who remained in Kobe Evangelistic School for a time, then married. Through her influence her husband was brought to Christ, and lost a lucrative position. The foundations of a church in her own town were laid through her influence, and when they removed to Kobe she became a tower of strength in the church there.

Of the work of the women who have gone out from these schools there is not time to speak. One from Erzroom, teaching in another place, gives herself in absolute devotion to her school of sixty pupils; she is multiplying herself by sixty. Her discipline is perfect, and yet the devotion and love of her pupils equals her own. They surround her, drink in her words, cling to her gown!

Miss Shattuck said: "After the massacre, when the poor heart-broken

widows and children were in need of consolation, and I could only attend to the material things—was racked to find means to keep their souls and bodies together—who were the missionaries? My girls who had been trained in Aintab, Marash and Oorfa. They took the Bibles from the depository and went from house to house, bringing consolation out of God's word."

And now the missionaries, and we who have a share in this work, catch a gleam of white graduate garments among the martyr throng. How many we know not. In Miss Bird's last letter to her mother she said of Ruth, who had just graduated from the Bridgman School and had gone to teach in Shansi, "She has been having some homesick cries because she is so far from home, and things are so different here from Peking." Ruth is probably at home now with our martyred missionaries, and God has wiped away the tears himself. She will be homesick no more. How glad we are for such that they know Christ and his love!

Our Home school is the very heart of our missionary scheme. It is its fortress, its glory, its strength. It is the apex of our educational pyramid to which the rest of the schools lead up. It is indispensable, and its value immeasurable—value expressed in souls, in character, in labor done. They are worthy of our best support, our daily, fervent prayers.

To the honor of our women of the Interior be it said most of our Home schools are comfortably housed. But there are a few exceptions, and never should even one of them be left to find its home in a ramshackle old pile of stones or timber. The burned schools in Ponape and Peking should be made to rise from their ashes in new beauty. Every child in the Congregational churches should have the privilege of making its own little sacrifice for the Bridgman School, and the money should be all ready to begin to build the minute the opportunity comes.

And when God holds out to us the privilege of founding one of these schools at a new point, as he seems about to do in Shao-wu, let us hail it with acclamation, knowing that we are opening a new fountain of living water that will purify all the land whithersoever it floweth.—*From Mission Studies.*

MR. SPURGEON, a few years before he died, went to visit a friend who had built a new barn on which was a weather-vane, and on that weather-vane the text, "God is love." Mr. Spurgeon said, "Do you mean that God's love is as changeable as the wind?" "No," said his friend; "I mean to say that God is love whichever way the wind blows." So, if a man is filled with the Spirit, he will be filled with love whichever way the wind blows.—*D. L. Moody.*

TURKEY.

PART OF A RECENT LETTER FROM MISS ANNA B. JONES,
OF CONSTANTINOPLE.A DESCRIPTION OF THE SITE OF ANCIENT TROY WHICH IS OF GREAT
INTEREST.

THIS is the first summer that I ever have had an opportunity to spend on the Bosphorus, and I am enjoying it very much, and last week had a great treat in a visit to the Troad with Mr. White of Marsovan. He was on his way down to the Lebanon, and finding that he had three days to wait for a south-bound steamer, proposed to make a hurried trip to the site of ancient Troy, and asked me if I would not join him.

Although it seemed rather a hard journey in this hot season, I concluded that I could not allow such an opportunity to pass, for I had never before been able to join any party in all these ten years. From the coast we took a covered, native spring wagon, so were very comfortable, and as we made our plans to be at the excavations by half past seven in the morning, we did not suffer from the heat there. Of course the great charm of the place is the glamour of romance which Homer has cast over it, but the extavations themselves were very interesting to me.

We were not archæologists enough to trace, without a guide, the seven or eight layers of cities that have been built one upon another in the successive ages before Christ, yet we could trace a number of them. Professor Dorpfeld thinks that the slanting walls made without any cement are the real Troy remains instead of the city in which Schliemann found his rich treasures.

A German society is planning more excavations in a year or two, and then, perhaps, some of these theories will again be overturned. The good state of preservation and the extent of these slanting walls is marvelous, and could occur only in an Oriental country, I suppose, where so much refuse is allowed to accumulate, and where there is such a lack of thoroughness in going to the foundation of things.

The upper strata contained many broken Corinthian columns, carved entablatures and friezes, showing the Greek and Roman possessors, who used such a wealth of marble. A small amphitheater is quite well preserved. The Trojan (?) city has a large number of large earthen jars sunk in the ground up to their necks, just such as I have seen in earthen floors of Turkish village huts to hold their winter's supply of grain, dried fruits and vegetables.

We had a fine lunch at the farmhouse of an Englishman about an hour's drive from Troy, and after a good rest made the remaining five hours' drive in comfort. The little Protestant band at the Dardanelles insisted upon Mr. White's speaking to them, tired as he was.

The steamer for Beirut came along very early Friday morning, but I was obliged to wait Saturday afternoon, for the Friday's Austrian did not wish to subject itself to quarantine by coming to Constantinople.

I came back in good condition, except that, like Dickens' fat boy, I was liable to fall asleep any minute. Black, ravenous creatures had made my beds too hot for me to get much sleep while I was gone.

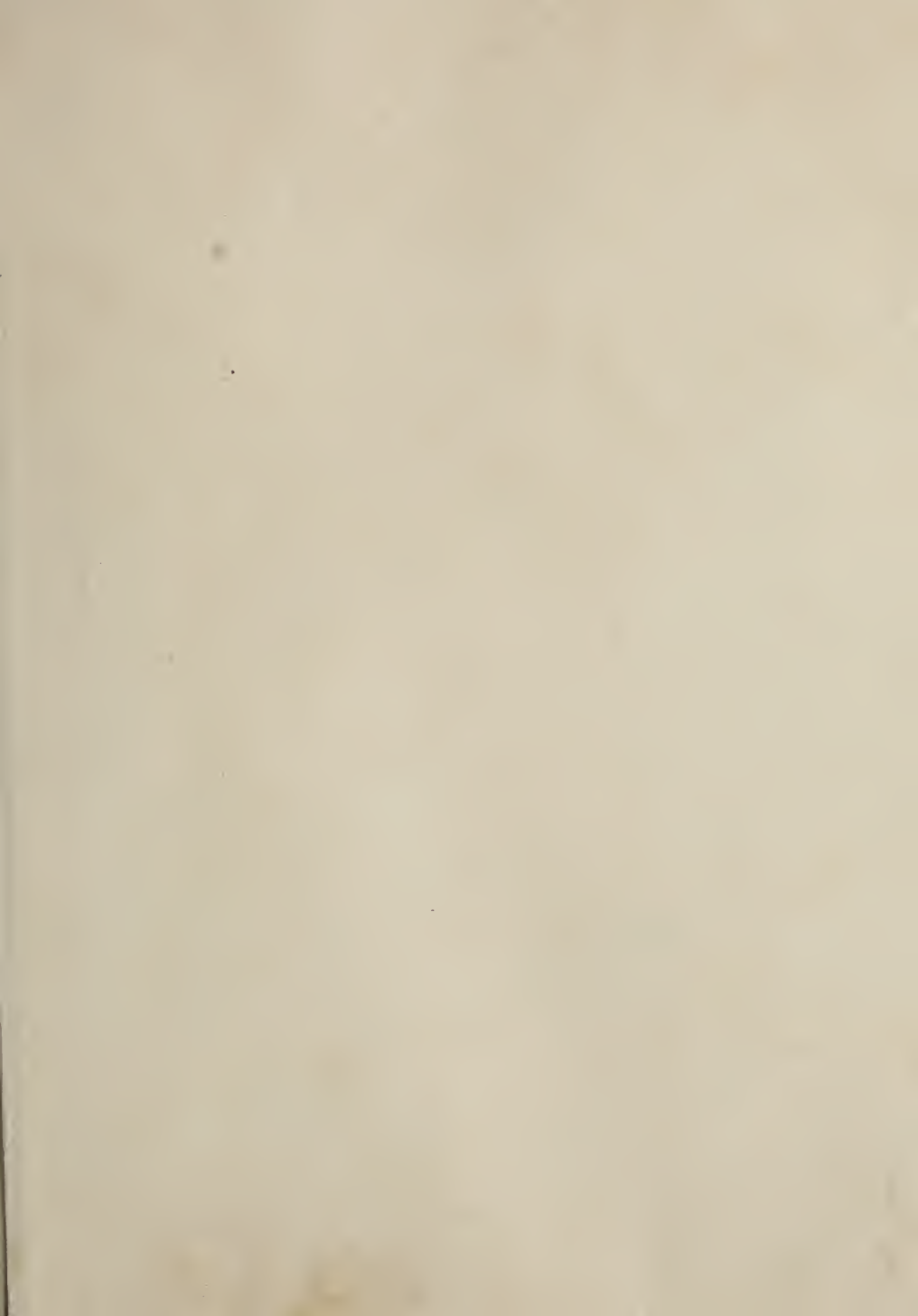
WE very often see people who say that they do not believe in foreign missions, but believe in home missions. They are very largely like the man in one of our Western States who, when a subscription was presented to him for foreign missions, said, "I don't know anything about them, and I do not want to give my money to the work." They let him rest, but when they had an urgent appeal to help a needy church in Minnesota they went to him, hoping to get his subscription, but he said: "I do not know anything about Minnesota, that is too far away; I want to give my money right here at home, where I can see what it does." Then when they found that the fence around the graveyard needed to be repaired they said, "Well, we have him now sure." And so they presented the subscription for the fence around the graveyard, and the good brother looked at it and said very solemnly, "I don't see the use of that, for those who are in there can't get out, and those who are out don't want to get in."—*S. L. Baldwin.*

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1901.

ILLINOIS	663 13	CENTURY FUND.	
INDIANA	42 00	Received this month	166 50
IOWA	382 37	Already reported	2,521 49
KANSAS	188 33	Total since October, 1900	\$2,687 99
MICHIGAN	223 52	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA	245 02	Received this month	116 00
MISSOURI	193 87	Already forwarded	936 63
NEBRASKA	86 39	Total since October, 1900	\$1,052 63
OHIO	397 14	INDIA RELIEF FUND.	
OKLAHOMA	7 60	Received this month	5 00
SOUTH DAKOTA	92 41	Already forwarded	34 74
WISCONSIN	284 47	Total since October, 1900	\$39 74
FLORIDA	2 50	MRS. E. M. WILLIAMS, Ass't Treas.	
MASSACHUSETTS	100 00		
TURKEY	20 00		
MISCELLANEOUS	252 46		
Receipts for the month	3,180 81		
Previously acknowledged	41,176 01		
Total since October, 1900	\$44,356 82		



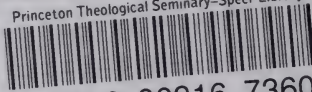
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Life and Light for Woman

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